THE TREATISE ON THE GREAT VIRTUE OF WISDOM

OF NĀGĀRJUNA

(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)

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VOLUME V

CHAPTERS XLIX – LII

and CHAPTER XX (2nd series)

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INTRODUCTION

The Mahāprajñāpāramitopadeśa (in short, Upadeśa) is an Indian commentary on the Pañcavimśatisāhasrikāprajñāpāramitā-sūtra (in short, PPS). The original text has not come down to us, but it is known by a partially abridged Chinese version, the Ta tche tou louen (T 1509), executed between 402 and 406 AD at Tch'ang-ngan by the Serindian master Kumārajiva. This version comprises two series of chapters:

1. A first series of fifty-two chapters (T 1509, p. 57c-314b), gathered into an initial chapter bearing the numeral I.

2. A second series of eighty-nine chapters (T 1509, p. 314b-756c), numbered from II to XC.

The first series appears to be an integral version of the Indian original, the second series as an abridged version.

My [Lamotte] work, the *Traité de la Grande Vertu de Sagesse*, which presently consists of five volumes, published at Louvain between 1944 and 1980, is a French translation of the fifty-two chapters of the first series and chapter XX of the second series.

In the course of chapters XLIX to LII of the present volume, volume V, the bodhisattva of the PPS continues to adorn his future buddha-field by formulating a series of vows, the success of which absolutely requires the practice of the Prajñāpāramitā. To the twenty-four vows already formulated in chapters XLII to XLVII of volume IV, thirty-eight further vows are about to be added here.

The great aspiration (*adhyāśaya*) of the bodhisattva knows no limits and. if all his wishes were realized, some least expected consequences would result. Thus, if a single sermon would suffice to establish all beings in Buddhahood, what would still be the need for innumerable Tathāgatas who follow one another in the world in order to put an end to universal suffering? To want to establish all beings in Buddhahood all at once would result in the interruption of the lineage of the Buddhas (*buddhavaṃśasamuccheda*), something no-one would want.

But such considerations are valid only in relative truth. From the point of view of absolute truth, the vows of the bodhisattva are fully justified and completely realizable. Even more so, they have already been realized. In the view of the Prajñā, beings are empty of 'me' and of 'mine', <vi>, dharmas are without intrinsic nature and specific characteristic. Their true nature is absence of characteristic. The Prajñāpāramitā alone penetrates it and penetrates it by not cognizing it, for it is free of any opinion. Since there is nothing to hope for, the wise man wishes for nothing and, in this sense, all his wishes are realized before being formulated. Furthermore, the wise man, having no substantial reality, is nothing but a name.

To these wishes the Upadeśa dedicates commentaries that have the precision and technique of an Abhidharma treatise; it multiplies references to the sūtras of the Lesser Vehicle as well as to those of the

Greater Vehicle. In its eyes, both the Tripiṭaka and the Mahāyānasūtras are the Words of the Buddha, but it is in the PPS that the Buddha spoke most clearly of the true nature of dharmas (p. 2189F).

The problem of causality is tackled in chapter XLIX where it is said that the bodhisattva wishes to understand the four conditions (p. 2170F). There the Upadeśa sees an allusion to a system of causality where four conditions (*pratyaya*) and six causes (*hetu*) play a part in the production and cessation of conditioned dharmas. The canonical sūtras had already placed the bases for them; the Abhidharmas and the Sarvāstivādin school had formulated them in their definitive form. Nāgārjuna was familiar with them and struggled with them energetically in the first chapter of his Mūlamadhyamakakārikas where he showed the absurdity of the four conditions. The author of the Upadeśa adopts a more balanced position: he refrains from any futile proliferation about causes and conditions, but determines that they produce nothing. Thus they are neither to be taken up nor rejected.

The Upadeśa will return twice (p. 2186F, 2232F) to the problem of dharmatā and its synonyms. For the śrāvakas, it was pratityasamutpāda, the conditioned production and cessation of the five skandhas. For the Mādhyamikas, it is exactly the opposite, the true nature of things excluding all production and all cessation. We will notice (p. 2198-99F) the distinction established between the lower, middling and higher tathatā, as the pṛthagjana, the śrāvaka and the bodhisattva, respectively, understood it.

A problem which was scarcely of any interest to the early masters but which subsequently gained importance is that of the vision of the Buddhas, treated in chapter L. Śākyamuni's contemporaries saw the Buddha with their fleshly eye (*māṃsacakṣus*), the range of which is very limited. More ambitious, the bodhisattvas of the PPS wanted to see, with the divine eye (*divyacakṣus*), the innumerable Buddhas reigning in the ten directions (p. 2272F). The *divyacakṣus* obtained by practice of the superknowledges <vii> consists of a subtle matter derived from the ten great elements; it enjoys a perfect luminosity to the four directions of the horizon.

Other Mahāyānasūtras, contemporary with the PPS but seeming not to have been influenced by them, propose another process of seeing: the pratyutpannasamādhi, a technique of mental concentration by means of which an ascetic, even without using the *divyacakṣus*, is able to contemplate, as in a dream, the Buddhas of the present, mainly Amitābha, and to converse with them.

A controversy on the efficacy of these two processes arose in India, probably in Kaśmir, at the time of the Upadeśa. Brought to expressing a position, its author does not hide his preferences for the *divyackṣus* (p. 2273-2274F), the more traditional process fitting into the frame of the Abhijñās. But the Buddhas are but names (*nāmamātra*) and it is by eliminating wrong views that one is able to see them in their "body of the doctrine" (p. 2265F).

The controversy which, in India, set the partisans of the *divyacakṣus* in opposition to those of the *pratyutpannasamādhi* was triggered off again in China in the first quarter of the 5th century. It provoked an interesting exchange of correspondence between Houei-yuan, the master of Mount Lou, and Kumārajīva, the translator of the Upadeśa (p. 2270-72F).

In the canonical sources, there is frequent mention of the kinds of literary composition borrowed by the Words of the Buddha – these are nine or twelve in number, sūtras, etc.; the early sources enumerate them without defining them. In chapter LI, the bodhisattvas of the PPS wish to hear and retain the twelve-membered Word of the Buddha (p. 2286F). Along with the Mahāvibhāṣa of the arhats of Kaśmir, the Upadeśa is among the first exegetical treatises that attempt to give an explanation of them. It tries to introduce into it the entire group of Buddhist scriptures existing at its time (p. 2389F) in order to establish its canonicity. But Buddhist literature had expanded so much that it lent itself poorly to this kind of distribution. The explanations furnished in regard to certain aṅgas, such as the Udāna and especially the Itivṛttaka, must have perplexed the Chinese readers, and we do not pride ourselves in having dissipated all the obscurities here.

In early times, hearing the name of the Buddhas (*buddhanāmadheyaśravaṇa*) was not included among the auxiliary dharmas of bodhi (*bodhipākṣikadharma*). Some disciples of Śākyamuni, such as the notable Sudatta or the brāhmaṇa Śaila, were overcome by joy on hearing the word 'Buddha' pronounced, but nevertheless did not progress <viii> along the path of salvation. In the centuries that followed, the Name unceasingly gained in importance. In chapter LII of the PPS, the bodhisattva formulates the following vow: "When I have attained supreme complete enlightenment, may innumerable beings, as soon as they hear my name, be established in abhisaṃbodhi" (p. 2352F). At the same time, other Mahāyānasūtras, such as the Sukhāvātivyūha and the *Lotus*, say that merely hearing the name of buddha Amitabhā or bodhisattva Avalakiteśvara assured, *ipso facto*, rebirth in Sukhāvatī, or puts an end to suffering. In the Chinese and Japanese extensions of Amidism, the invocation to Amitābhā (the Nan wou pou k'o sseu yi kouang jou lai, Namo-amida-butsu) constitutes the easiest and most efficacious means of salvation for the devotee.

The author of the Upadeśa is not of this opinion. According to him, the hearing of the name is not the single means of realizing salvation, is not infallible, and does not immediately produce its effects like a cintamāni or a magical spell (p. 2358-63F). Without condemning the mystics, it rather sides with the rationalists, that category of disciples "who see the profound reality (*arthapada*) by penetrating it by means of prajñā, by means of the intellect" (Anguttara, III, p. 355).

Rationalism can go hand in hand with traditionalism. Concerned about dealing carefully with the old beliefs, the author on occasion rises up against the excessiveness of the Prajñā or rather against the erroneous interpretations that might be proposed of it. Thus the Mahāyānists believe in the transfer of merit (*puṇyapariṇāmanā):* according to them, it would be possible to apply the merits that one has gained oneself to others (p. 1879-80F), and the bodhisattva of the PPS wishes, "by means of his own power", to assure good rebirths to beings (p. 2312F). But at first sight, the notion of transfer of merit seems to contradict the law of karma universally accepted by the Indians. How can the transfer of merit be accepted when, according to the earliest texts, actions are declared to be strictly personal and incommunicable? Good and bad actions ripen for their doer, and no one else can bear their consequences. That being so, how could beings benefit from an action carried out by the bodhisattva? The Upadeśa tries to reconcile the two opposing doctrines with the following reasoning: "By the power of his knowledge, wondrous deeds and sermons, the bodhisattva makes beings themselves carry out the good actions that will win them good

rebirths” (p. 2312F). Thus, far from being useless, the intervention of the bodhisattva is eminently beneficial. <ix>

The Upadeśa ends the last chapter (LII) of the first series with a vibrant eulogy of the Prajñāpāramitā. The PPS’s, long before, had proclaimed her to be Mother of the Buddhas because she reveals the true nature of the loka (*lokadharmatāsaṃdarśayaitrī*). By loka we should understand the five skandhas or psycho-physical aggregates of existence. Why are they called loka? Because of the etymology. But two distinct etymologies have been proposed. The canonical sūtras (Saṃyutta, IV, p. 52) attaching loka to the root *luji* ‘to break’ say that the skandhas are loka insofar as they are broken or disaggregated (*lujyante vā pralujyante vā)* and their true nature (*dharmatā)* is their dependent production and cessation (*pratītyasamutpāda*). The PPS’s propose another etymology involving a diametrically opposite interpretation. Loka, according to them, is derived from the root *loki* ‘to shine’, and the skandhas are loka insofar as they do not break and do not disaggregate (*na lujyante na pralujyante*); consequently, their true nature is non-production (*anutpāda*) and non-cessation (*anirodha*), quite the contrary of pratītyasamutpāda. One would hardly know how better to mark the doctrinal rift separating the two Vehicles: the śrāvakas recognized the noble truths of the origin and cessation of suffering (*samudaya*- and *nirodha-satya*), whereas the bodhisattvas are established in the conviction that things do not arise (*anutpattikadharmakṣānti*). But for both of them, “peace is nirvāṇa” (*śāntam nirvāṇam*).

To the metaphor of Mother of the Buddhas, frequent in the PPS’s, the Upadeśa adds that of Father of the Buddhas, the latter being inspired by other Mahāyānasūtras. The Father of the Buddhas would be the pratyutapannasamādhi, the visualization of the Buddhas of the present, which has already been mentioned above. In the fathering of infants, the mother has a more important rôle than the father; similarly, in regard to the formation of the Buddhas, the pratyutpannasamādhi is overshadowed by prajñā: “This samādhi can only concentrate the distracted mind in such a way that prajñā is produced, but it cannot see the true nature (*dharmatā)* of things. The Prajñāpāramitā alone is able to see all the dharmas completely and to discern their true nature: there is nothing it does not penetrate, nothing it does not realize; its qualities are so great that it is called Mother”(p. 2369F).

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Chapter XX of the Pañcaviṃśatisāhasrikā (ed. N. Dutt, p. 214, l. 6 to 225, l. 19; T 223, k. 6, p. 256c-259c) entitled Mahāyānasaṃprasthāna ‘Setting out for the Mahāyāna’ deals with the ten bhūmis, <x> stages in the bodhisattva career. It consists of two parts: the first is a simple list enumerating the things the bodhisattva must do and avoid in order to pass from bhūmi to bhūmi; the second part is a gloss repeating each of the things and adding brief explanations. In the French translation that follows, these two parts are put together into a single one and the explanations are incorporated directly into the list, in order to give a more synthetic view of the materials and avoid tedious repetitions.

Although Kumārajīva translated it only as a summary, the commentary of the Upadeśa on this chapter is not lacking in interest. Its author interprets the doctrines of the Prajñāpāramitāsūtra in the light of the Avataṃsaka and, more particularly, of the Daśabhūmikasūtra. The bodhisattva should fulfill his career in two ways, either by traveling the ten "bhumis proper" reserved for him, Pramuditā, etc., or by borrowing the ten "shared bhumis", Śuklavidarśana, etc., shared by the śrāvakas, pratyekabuddhas, the bodhisattvas and the Buddhas.

Finally, the Upadeśa was one of the first treatises to establish a parallel between the bhumis of the bodhisattva and the conquest of the four fruits of religious life (*śrāmaṇyaphala*), srotaāpattiphala, etc., mentioned by the canonical sources.

*

The five volumes of the *Traité* represent only a third of the Upadeśa which Kumārajīva translated completely into Chinese. With the chapter on the bhūmis, they give a sufficiently complete idea of Buddhist gnosis at the beginning of the 4th century of our era.

It is my [Lamotte] pleasure to express publicly my deep appreciation to colleagues and friends who have helped me in the present work and without whose aid the latter could not have been brought to term. The interest which Japan has always held for the Daichidoron (Upadeśa) has been extended to the French translation of the *Traité de la Grande Vertu de Sagesse*: the encouragements to me, which have been lavish, from the East as well as from the West, sustained me in my work which was greatly facilitated by the progress in Buddhist studies in the course of the recent years. Volumes IV and V have benefited from working tools (editions of texts, dictionaries, concordances, indexes and encyclopedias) made specially for the use of researchers. But all the secrets of the Upadeśa, however, have not been elucidated <xi>, far from it; and the enrichment of our documentations only sets new problems.

The final editing of volume V has been sensibly eased thanks to the devotion and ability of many of my friends. Prof. Dr. Heinz Bechert (Göttingen) gave it attentive reading; Robert Shih (Louvain-la-Neuve), Hubert Durt (Kyoto) and Marcel Van Velthem (Brussels) assisted me efficiently in the correction of the proofs. I give them my deepest thanks.

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ed. = edition; rec. = reconstruction into Sanskrit; tr. = translation.

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CHAPTER XLIX: THE FOUR CONDITIONS

First Section UNDERSTANDING THE CONDITIONS

(*pratyaya* and *hetu*)

PRELIMINARY NOTE.

This section, dedicated to questions of causality, deals with the four conditions (*pratyaya*) and the six causes (*hetu*). They are worded in the following way in Sanskrit and Tibetan, and in Chinese by Kumarārajīva) (K) and in Chinese by Hiuan-tsang (H):

1. Causal condition, *hetupratyaya, rguḥi rkyen, yin yuan* (K), *yin yuan* (H).
2. Immediately preceding condition, *samanantarapratyaya, mtshuṅs pa de ma thag paḥi, ts'eu ti yuan* (K), *teng wou kien yuan* (H).
3. Object condition, *ālambanapratyaya, dmigs paḥi rkyen*, *yuan yuan* (K), *so yuan yuan* (H).
4. Dominant condition, *adhipatipratyaya, bdag poḥi rkyen*, *tseng chang yuan* (K), *tseng chang yuan* (H).

1. Associated cause, *saṃprayuktahetu, mtshuṅs par ldan paḥi rgyu*, *siang ying yin* (K), *siang ying yin* (H).
2. Simultaneous cause, *sahabhūhetu, lhan cig ḥbyuṅ baḥi rgyu*, *kong cheng yin* (K), *kiu yeou yin* (H).
3. Homogeneous cause, *sabhāgahetu*, *skal ba mñam paḥi rgyu, tseu tchong yin* (K), *t'ong lei yin* (H).
4. Universal or pervasive cause, *sarvatragahetu, kun tu ḥgro baḥi rgyu, pien yin* (K), *pien hing yin* (H).
5. Ripening cause or cause of maturation, *vipākahetu, rnam par smin paḥi rgyu, pao yin* (K), *yi chou yin* (H).
6. Enabling cause, *kāraṇahetu, byed paḥi rgyu, wou tchang yin* (K) (avighnakāraṇa), *neng tso yin* (H).

The Buddhist doctrine is primarily a doctrine of causality and the Buddha Śākyamuni, throughout his career, never stopped teaching his disciples the dependent origination of the phenomena of existence (*pratītyasmautpāda*), the production that conditions the appearance and disappearance of dharmas. His homily inevitably begins with the phrase: This being, that is; from the production of this, that is produced (*asmin satidaṃ bhavaty asyotpādād idaṃ utpadyate*), and: This not being, that is not; by the cessation of this, that ceases (*asminn asatīdaṃ na bhavaty asya nirodhād idaṃ nirudhyāte*): cf. Catuṣpariṣat, p. 102, 358-360; Śālistamba, ed. N. A. Sastri, p. 2; Avadānaśataka, II, p. 105-106: Arthaviniścaya, ed. N. H. Samtani, p. 5; Mahāvastu, II, p. 285, III, p. 448; and for the Pāli sources, Vin. I, p. 1; Majjhima, III, p. 63; Saṃyutta, II, p. 1, 25, etc.

The Buddhist credo quite rightly continues with a single stanza infinitely reproduced on Indian, Serindian and Chinese monuments and images:

Ye dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha |

tesañ ca yo nirodho evaṃvādī mahāsamaṇo ||

"The Tathāgata, the great ascetic, has told the cause of phenomena coming from causes, and he has also told their abolition."

But in the present section, it is more precisely a matter of the system of the four conditions and/or the six causes intervening in the functioning of causality. Does this system already occur in the canonical sūtras or, if not, which school elaborated it? Does the Madhyamaka accept or reject it? Do the Prajñāpāramitā sūtras mention it and, if so, in what sense? Finally, how did the *Traité* understand it?

1. The system in the canonical sūtras

In the early texts the words 'condition' (*pratyaya*) and 'cause' (*hetu*) seem to be equivalent. The Kośavyākhyā, p. 188, makes the following comment: "What is the difference between *hetu* and *pratyaya*? There is none. The Blessed One said: *dvau hetū dvau pratyayau samyagdṛṣṭer utpādāya. katamau dvau. parataś ca ghoṣo 'dhyātmaṃ ca yoniśo manaskāra iti*. "There are two causes, two conditions for the arising of right view. What are these two? The speech of another and, inwardly, right reflection' (cf. Majjima, I, p. 294, l. 1-3; Anguttara, I, p.87, l. 32-34). The words *hetu, pratyaya, nidāna, kāraṇa, nimitta, liṅga, upaniṣad* are synonymous."

But, asks the Mahāvibhāṣā, why is it that the Jñānaprasthāna of Kātyāyanīputra, after having spoken of the four *pratyayas*, still lists six *hetus*? Here is its answer (T 1545, k. 16, p. 79a26-c5):

"The six *hetus* are not spoken of in the sūtras; the sūtras speak only of the existence of the four *pratyayas*, namely, *hetupratyaya* up to *adhipatipratyaya*. Here, in order to distinguish the *hetus* from the *pratyayas*, [the Jñānaprasthāna] speaks of six *hetus*.

"Question. – Do the *hetus* contain the *pratyayas* and do the *pratyayas* contain <2165> the *hetus*? – Answer: They are contained mutually according to thir use. Some say that the first five *hetus* are the *hetupratyaya* and that the *kāraṇahetu* is the other three *pratyayas*. Others say that the *pratyayas* contain the *hetus*, but that the *hetus* do not contain [all] the *pratyayas*: thus the first five *hetus* are the *hetupratyaya*; the *kāraṇahetu* is the *adhipatipratyaya*, but the *samanantarapratyaya* and the *ālambanapratyaya* are not contained in the *hetus*.

"Others say that that it was also a question of the *hetus* in the sūtras and, particularly, in the Ekottarāgama, of the group of six *(ṣaṭkanipāta*), but in time, this text has disappeared (*antarhita*); however, the Sthāvira Kātyāyanīputra, by the power of his knowledge resulting from an aspiration (*praṇidhijñāna*), saw this sūtra passage where it was a matter of the six *hetu*s and [as a result] he compiled and wrote his Abhidharma. That is why, in this Abhidharma, he distinguishes the six *hetus*. Formerly the Ekottarāgamasūtra listed

dharmas from 1 to 100 (*ekottarikāgama ā śatād dharmanirdeśa āsit*); now it goes only from 1 to 10 (*idāniṃ tv ā daśakād dṛśyanta iti*), and the rest have disappeared. Moreover, in the groups 1 to 10, much has disappeared and not much remains. The Sthāvira Śānakavāsin, a great arhat, was a disciple contemporaneous with the Sthāvira Ānanda. At that time, this Venerable was a faithful transmitter of the Bhagavat's teachings, but, by the time of the nirvāna of the arhat, 77,000 jātakas and sūtras, 10,000 śāstras had already disappeared. If so many sūtras and śāstras disappeared under one scholar, what has not happened from that day until today when hundreds, thousands, of scholars have followed one after the other? How can the number of sūtras and śāstras that have been lost be known? This is why, some say, the six *hetus* are mentioned in the sūtras.

"Other teachers *(ācārya*) say: Although there is no sūtra where the six *hetus* are treated in order (*anukrameṇa*) and fully (*saṃpūrṇam*), these hetus are mentioned separately (*vikīrṇam*) in various places in the sūtras:

1. A sūtra says: *iyam ucyate darśanamūlikā śraddhā 'vetyajñānasaṃprayuktā* 'It is what is called faith having seeing as root, ASSOCIATED with the knowledge [subsequent] to penetration'. Sūtras of this kind have dealt with the *saṃprayuktakahetu*.

2. A sūtra says: *cakṣuh pratitya rūpāṇi cotpadyate cakṣurvijñānam. trayāṇāṃ saṃgatiḥ sparśaḥ. taiḥ saha jatā vedanā saṃjñā cetanā ca* 'As a result of the eye and visibles, there arises the visual consciousness; the meeting of the three is contact; there ARISE WITH them sensation, concept and volition' (cf. Majjhima, I, p. 111, l. 35037, p. 281, l. 18-29; Saṃyutta, II, p. 72, l. 4-5; IV, p. 32, l. 31-32; p. 86, l. 18-19; p. 90, l. 15-16). Sutras of this kind have dealt with *sahabhūhetu*.

3. A sūtra says: *samanvāgato 'yaṃ pudgalaḥ kuśalair api dharmair akuśalair api. asya khalu pudgalasya kuśala dharmā antarhitā akuśalaā dharmāḥ saṃmukhībhūtāḥ. asti cāsyanusahagataṃ kuśalamūlamasamucchinnaṃ yato 'sya kuśalabhaviṣyati* 'This man is endowed with good and bad dharmas, but within him the good dharmas are disappearing and the bad dharmas are appearing. But there is still within him a persistent root of good which is not cut and, from this root of good, there will grow ANOTHER root of good: thus, in the future, this man will be pure' (cf. Anguttara, III, p. 404, l. 12-20; Madhyama, T 26, k. 27, p. 601a22-27). Sūtras of this kind have dealt with the *sabhāgahetu*. <2166>

4. A sūtra asys: *mithyādṛṣṭeh puruṣapudgalasya yac ca kāyakarma yac ca vākkarma yac ca manaskarma yaḥ praṇidhih ye ca taddṛṣṭer anvayāḥ saṃskārāḥ sarve 'py ete dharmā aniṣṭatvāya saṃvartante 'kāntatvāyapriyatvāyāmanāpatvāya. [tat kasya hetoḥ. dṛṣṭir hy asya yad uta mithyādṛṣṭiḥ]* 'For the man who has a wrong view, every physical act, every vocal act, every mental act, every resolution and all the formations connected with this view: ALL these dharmas end up in delusion, unhappiness, affliction, disagreement. [Why? Because he has a guilty view, namely, wrong view]. – Cf. Anguttara, V, p. 212, l. 20-29; Saṃyukta, T 99, k. 28, p. 204a25-28. Sūtras of this kind have dealt with the *sarvatragahetu*.

5. A sūtra says: *asthānam etad anavakaśo yat kāyaduścaritasya vāgduścaritasya manoduścaritasyeṣṭaḥ kānto manāpo vipāka nirvarteta. sthānaṃ ca kaly etad vidyate yad aniṣṭo 'kānto 'manāpo vipāko nirvarteta* 'It is impossible, it is unrealizable that a physical, vocal or mental misdeed will result in an agreeable, nice, pleasant, RETRIBUTION, but it is certainly possible that there will result from it a disagreeable, lowly,

unpleasant retribution’ (cf. Majjhima, III, p. 66, l. 9-28; Anguttara, I, p. 28, l. 23-24; madhyama, T 26, k. 47, p. 724b8-10). Sūtras of this kind have dealt with the *vipākahetu*.

6. A sūtra says: *dvau hetū dvau pratayau samyagdṛṣṭer utpādāya: parataś ca ghoṣo ‘dhyātmaṃ ca yoniśo manaskāraḥ* ‘There are two causes, two conditions for the ARISING of right view: the speech of another and, inwardly, right reflection’ (cf. Majjhima, I, l. 1-3; Anguttara, I, p. 87, l. 32-34; Madhyama, T 26, k. 58, p. 791a1-2; Ekottara, T 125, k. 7, p. 578a5-6). Sūtras of this kind have dealt with the *kāraṇahetu.*

“Therefore the six HETUS have been spoken by the Buddha, and, by basing himself on these sūtras, the Sthāvira [Kātyāyanīputra] composed this [Jñānaprasthāna]-śāstra.”

*

The present passage of the Mahāvibhāṣā will in part be repeated by Saṃghabhadra in his Nyāyānusāra, T 1562, k. 15, p. 416b5-417a9, and by Yaśomitra in his Kośavyākhyā, p. 188, l. 13-189, l. 13.

In Buddhism there are several systems of causality. The earliest and best known is that of the twelve-membered conditioned origination (*dvādśāṅgapratītyasamutpāda*) in which twelve conditions (*pratyaya* or *nidāna*) are involved. Taught by the Buddha at Benares and many other places, it is universally accepted by all Buddhists.

Here it is not a question of this system, but of another theory where at first four pratyayas (*hetupratyaya*, etc,) are involved, to which later six hetus (*saṃprayuktakahetu*, etc.) were added. According to some scholars, the field of action of the four pratyayas coincides exactly with that of the six hetus and the six hetus are equivalent to the four pratyayas; according to others, the action of the pratyayas greatly exceeds that of the hetus.

This system was not accepted by all the schools, and so its partisans tried to establish its canonicity by showing that the sūtras of the Tripiṭaka dealt with it.

They claim that the four *pratyayas*, taken as a group, were “spoken in the sūtras”: this is what is affirmed by the Mahāvibhāṣā in the passage I [Lamotte] have just translated, by the Kośa (II, p. 209) and even by the *Traité* in the pages that follow. Unfortunately, despite all the research carried out in the Sūtrapiṭaka, <2167> the passage in question has not been found and, until proof of the contrary, it must be accepted that the early scriptures were still unaware of these four *pratyayas*.

In regard to the six *hetus*, it is useful to establish a distinction among the *hetus* taken in isolation and the *hetus* as a group.

According to some scholars, the group of six hetus appeared early in some sūtras that today have disappeared. In vain would one look for them in the old texts, but the Sarvāstivādin teacher Kātyāyanīputra was aware of them by the magical power of his *praṇidhijñāna* and he mentioned them in his Jñānaprasthāna which he compiled three hundred years after the Parinirvāṇa at Tāmasavanavihāra, a Sarvāstivādin monastery of the Cīnabhukti district in northwestern India (cf. Hiuan-tsang, Si-yu-ki, T 2087,

k. 4, p. 889c). – Without recourse to such a dangerous hypothesis, other scholars frankly recognized that there is no sūtra dealing with the six hetus ”in order and complete”.

The problem is quite different if it is a matter of the six *hetu*s taken in isolation. The sūtras that allude to such and such a *hetu* in particular are not missing. The Mahāvibhāṣā mentions a certain number of them for us. In this sense, the *hetus* as well as the *pratyayas* are canonical, but the system that groups together four *pratyayas* and six *hetus* is not: it is a theory of the Sarvāstivādin-Vaibhāṣika school. Proof of this is that other schools do not recognize it and in turn have proposed other systems: the Śāriputrābhidharma has drawn up a list of 10 *pratyayas* (T 1548, k. 25, p. 679b5-7); the Theravādin Abhidhamma lists 24 (cf. Nyanatiloka, *Guide through the Abhidhammpitaka*, 1938, p. 87-109); *Buddhistisches Wörterbuch*, 1952, p. 145-152).

2. The system in the Abhidharma of the Sarvāstivādins

The system of the four *pratyayas* coupled with or completed by that of the six *hetus* is described in most of the Abhidharmas and Śāstras of the Sarvāstivādin-Vaibhāṣika school:

Vijñānakāya, T 1539, k. 3, p. 547b22-c4 (cf. Kośa, II, p. 299 as note; Prakaraṇapāda, T 1541, k. 4, p. 645b6-7; T 1542, k. 5, p. 712b12-13; Jñānaprasthāna, T 1543, k. 1, p. 773a13-14: 774b22-775a9; T 1544, k. 1, p. 920c5-921a10.

Mahāvibhāṣā, T 1545, k. 21, p. 109a20-28; k. 16, p. 80a17-22.

Abhidharmahṛdayaśāstra of Dharmaśrī, T 1550, k. 1, p. 811c1-5, 812a19-25 Transl. I. Armelin, p. 68-69, 72); Saṃyuktābhidharmasāra of Dharmatrāta, T 1552, k. 2, p. 883a3-4; Abhidharmāmṛtarasa of Ghoṣaka, T 1553, k. 1, p. 970a16-b14 (transl. J. Van den Broeck, p. 123-126); Prakaraṇābhidharmāvatāra of Skandhila, T 1554, k. 2, p. 988a21-c24 (transl. M. van Velthem, p. 71-74.

Kośa, II, p. 244-331; Nyāyānusāra, T 1562, k. 15-20, p. 416b-456a.

The sources mentioned here outline the Sarvāstivādin-Vaibhāṣika concepts on causality: Not only are the saṃskṛtadharmas *hetupratyayasamutpanna* – which is a tautology – but they depend on a *precise number* of causes and conditions, namely, the 4 *pratyayas* and the 6 *hetus*. This does not mean that any dharma indiscriminately is the product of 4 *pratyayas*: some depend on 4 *pratyayas*, others on 3, others on 2, but none depend on one single *pratyaya*. And it is the same in regard to the 6 *hetus*: there is no single unique cause on which the totality of dharmas depends <2168> and this observation excludes the intervention of a Deity unique to the process of causality.

The play of the 6 *hetus* is pretty much confused with that of the 4 *pratyayas* and is only the doublet of them. This complicates the task of the exegetists when they treat them conjointly. The early masters often limited themselves to speaking of the 4 *pratyayas*.

3. The system in the Madhyamaka

Nāgārjuna, author of the Madhyamakaśāstra, was aware of this system and, in a stanza in his Kārikā, I, 2 (p. 76), he says to his objector:

Catvāraḥ pratyayā hetuś cālambanam anantaram /

tathaivādhipateyaṃ ca pratyayo nāsti pañcamaḥ //

"There are four conditions: cause, object, antecedent and dominant. A fifth condition does not exist."

From the beginning of his work, Nāgārjuna attacks a typically Sarvāstivādin position. Thus he was connected with this school which, in the first centuries of our era, was widespread in the northwest of India.

In his Kārikā, I, 5 (p. 81), Nāgārjuna rejected outright the four *pratyayas*:

Utpadyate pratītyemān itīme pratyayāḥ kila /

yāvan notpadyata ime tāvan nāpratyayāḥ katham //

"These conditions are at issue when some thing arises in dependence on them; but if nothing arises, how would they not be non-conditions?" – In other words, if nothing is conditioned, there can be no question of conditions.

Going on this evidence, Nāgārjuna successively shows the absurdity of the *hetupratyaya* (Kārikā, I, 7, p. 83), the *alambanapratyaya* (Kārikā, I, 8, p. 84), the *samantarapratyaya* (Kārikā, I, 9, p. 85) and the *adhipatipratyaya* (Kārikā, I, 10, p. 86).

We will return to these stanzas later, but already the attitude taken by Nāgārjuna in regard to the system of the four conditions is clear: it is a pure and simple rejection. If there is a pratītyasamutpāda, it is characterized by the eight negative characteristics (*aṣṭaviśeṣaṇaviśiṣṭa*), which are non-cessation (*anirodha*), non-production (*anutpāda*, etc. (cf. Madh. vṛtti, p. 3, l. 11) and are mingled with emptiness.

4. The system in the Great Prajñāpāramitāsūtras

If these sūtras were to mention the four *pratyayas*, that would prove their dependence on the Sarvāstivāda and would throw some light on the origin of an immense literature which, despite its prolixity, carefully conceals its sources.

On this point we come up against a serious problem of authenticity, for some versions of the Great Sūtras pass over the four conditions in silence whereas others that mention them fall into two groups, one group that rejects them and one that accepts them.

a. Versions silent about the four *pratyayas*.

The Sanskrit text of the 'corrected' Pañcaviṃśatisāhasrikā and the two earliest Chinese translations of the Pañcaviṃśatisāhasrikā, that of Dharmarakṣa made in 286AD and that of Mokṣala made in 291AD, say <2169> nothing about the four *pratyayas* in the place where they should have spoken of them, i.e., after the statement of the eighteen śūnyatās.

Pañcaviṃśatisāhasrikā, ed. N. Dutt, p. 24, l. 17.

Kouang tsan king, T 222, k. 1, p. 150a3.

Fang kouang pan jo king, T 221, k. 1, p. 3b1.

b. Versions rejecting the existence of the four *pratyayas*. They may be found in the collection of the Ta pan jo po lo mi to king, Chinese translation made by Hiuan-tsang between 660 and 663AD:

Pañcaviṃśatisāhasrikā, T 220, book VII, k. 402, p. 8c11-13: "The bodhisattva-mahāsattva who wishes to understand (*avaboddhum*) that the *hetupratyaya*, the *samanantarapratyaya*, the *ālambanapratyaya* and the *adhipatipratyaya* do not exist (*na vidyante*) and are not perceived (*nopalabhyante*) in all dharmas should practice the perfection of wisdom."

Aṣṭādaśasāhasrikā, T 220, book VII, k. 479, p. 430c7-8: [The bodhisattva-mahāsattva who wishes to understand the sixteen śūṇyatās] and the *ālambanaśūṇyatā, the adhipatiśūnyatā,* the *samanantaraśūnyatā* (read teng wou kien k'ong), etc., should practice the perfection of wisdom.

c. Versions that adopt the four *pratyayas*.

They simply say that the bodhisattva wishing to understand the four *pratyayas* should practice the perfection of wisdom.

Pañcaviṃśatisāhasrikā, Chinese translation by Kumārajīva, T 223, k. 1, p. 219c12-14.

Pañcaviṃśatisāhasrikā, Tibetan translation, Tib. Trip., vol. 18, no. 731, p. 53fol. 32b6-7: *Śha ra dva tiḥi bu g€an yaṅ byaṅ chub sems dpaḥ sems dpaḥ chen po dmigs pa daṅ / dbaṅ daṅ / de ma thag pa daṅ rgyuḥi rken khoṅ du chud par.. ḥdod pas śes rab kyi pha rol tu phyin pa la bslab par byaḥo /*

Sanskrit text of the Śatasāhasrikā, ed. P. Ghosa, p. 80, l. 4-6: *Punar paraṃ Śaradvatīputrālambanāmateyasamantarahetupratyayatā avaboddhukāmena* …This wording obviously should be corrected as follows: *Punaraparaṃ Śāradvatiputra hetusamanantarālambanādhipatipratyayān avaboddhukāmena….*

Śatasāhasrikā, Chinese translation by Hiuan-tsang, T 220, book V, k. 3, p. 13c2-5.

- Perhaps the passage on the four pratyayas did not appear in the original version of the Pañcaviṃśati: the adversaries as well as the partisans of this theory could have introduced it into the text, the former in order to reject it, the latter in order to adopt it, at least from the *saṃvṛti* point of view.

5. The system according to the *Traité*

The passage of the Pañcaviṃśatisāhasrikā which the *Traité* is about to comment on is placed among the versions that adopt the four *pratyayas* and are against those that reject them. This puts our author in a delicate situation. To deny the four *pratyayas*, as Nāgārjuna did in his Madhyamakaśāstra, is to brush up against nihilism; to accept the four *pratyayas*, as do the Sarvāstivādin Ābhidharmikas, is to fall into realism. And yet realism and nihilism are the two extreme views condemned by the Buddha (see above, p. 2007F). The author of the *Traité* is going to adopt a middle path which is that of the Prajñāpāramitā which abstains from taking up (*parigrāhana*) or abandoning (*utsarga*) <2170> the *pratyayas* for the good reason that conditioned things are never produced and that, from the beginning, dharmas are parinirvānized *(ādiparinivṛta*).

Having briefly defined the four *pratyayas* and the six *hetus*, the author, worried about objectivity, begins by allowing a Madhyamika objector who considers the conditions to be non-conditions (*nāpratyaya*) to speak. This objector expresses himself in almost the same way as Nāgārjuna in Kārikās 7 to 14 of his Pratyayaparīkṣā which is none other than a refutation (*niṣedha*) of the system of the four conditions.

Then the author explains in detail this system such as the great Sarvāstivādin teachers of the Ṣatpādābhidharma and the Vibhāṣā had conceived it.

If Nāgārjuna pushed negation too far, the Sarvāstivādins sinned by excessive realism, and so the author of the *Traité* tries to bring things back to the point by taking his inspiration from the Prajñāpāramitā. The ordinary person sees the *pratyayas* and believes them; the wise man also sees the *pratyayas* but he does not believe them. The ordinary person is like the child who sees the moon reflected in the water and tries to grab it; the wise person also sees the moon reflected in the water but he does not seek to grab it because he knows it is not there. The dharmas that appear to us as conditioned are empty of reality and like a magical creation. The vision that we have of them comes from provisional truth (*saṃvṛtisatya*); their non-arising and non-cessation is their true nature, which is none other than absence of any nature.

Pratyaya and Hetu

[**k. 32, p. 296b**]

Sūtra (cf. Śatasāhasrikā, p. 8-0, l. 4-6). – The bodhisattva-mahāsattva who wishes to understand the causal condition, the immediately preceding condition, the object condition and the dominant condition of all dharmas should practice the perfection of wisdom *(Sarvadharmāṇāṃ hetusamanantarālambanādhipatyayān avaboddhukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam)*.

Śāstra. –

I. THE FOUR CONDITIONS (pratyaya) AND THE SIX CAUSES (hetu)

All conditioned dharmas (*saṃskṛtadharma*) are the result of four conditions (*pratyaya*): 1) the causal condition (*hetupratyaya*); 2) the immediately preceding condition (*samanantarapratyaya*); 3) the object condition *(ālambanapratyaya*); 4) the dominant condition (*adhipatipratyaya*).

1) The causal condition (*hetupratyaya*), [is five causes (*hetu*)]:

a. the associated cause (*saṃprayuktakahetu*),

b. the simultaneous cause (*sahabhūhetu*),

c. the homogeneous cause (*sabhāgahetu*), <2171>

d. the universal cause (*sarvatragahetu*),

e. the ripening cause (*vipākahetu*).[1]

These five causes (*hetu*) are causal condition (*hetupratyaya*).[2]

Furthermore, all conditioned dharmas (*saṃskṛtadharma*) are also called causal condition (*hetupratyaya*).

2) The immediately preceding condition (*samanantarapratyaya*). – If one accepts the last mind and the last mental events (*caramāś cittacaittāḥ*), past (*atīta*) as well as present (*pratyutpanna*), of the arhat [at the moment of nirvāṇa], all the other minds-and-mental-events, past or present, play the role of antecedent [with respect to the minds-and-mental-events that follow them] and are called immediately preceding condition.[3]

3-4) The object condition *(ālambanapratyaya*) is the dominant condition (*adhipatipratyaya*). – It is all the dharmas.[4]

The bodhisattva who wants to cognize the specific characteristics (*svalakṣaṇa*) and the general characteristics (*sāmānyalakṣaṇa*) of the four conditions should practice the perfection of wisdom. <2172>

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1 By *vipākahetu* we should understand either the cause of ripening (*vipākasya hetuḥ*) or the cause which is ripening (*vipāka eva hetuḥ):* both interpretations are correct: cf. Kośa, II, p. 271-272.

2 The sixth cause, the *kāraṇahetu,* which does not present an obstacle to the arising of other dharmas, is not part of the *hetupratyaya*: cf. Kośa II, p. 246.

3 The flow of the mind is never interrupted except in exceptional cases such as the unconscious absorption (*asaṃjñisamāpatti*) and the absorption of cessation (*nirodhasamāpatti*). Usually the mind-and-mental-events that arise (*utpanna*) are the condition as equal (*sama*) and immediate (*anantara*) antecedent of the minds-and-mental-events that follow them. An exception is made for the last mind and the last mental events of the arhat at the moment of his nirvāṇa: these cannot constitute an immediately preceding condition "because no mind and no mental events arise after them" (*anyacittāsaṃbandhanāt*): cf. Mahāvibhāṣā, T 1545, k. 10, p. 50a22-25; Kośa, II, p. 305.

4 All dharmas indiscriminately, even if they are not grasped by the consciousness, are capable of being object of this consciousness because its nature remains the same, just as fuel is fuel even when it is not burning.

- Insofar as it does not present an obstacle to the arising of other dharmas, any dharma is dominant condition of other dharmas, except for itself: cf. Kośa, II, p. 306-308.

II. OBJECTIONS AGAINST THE EFFICACY OF THE CONDITIONS

Objector.[5] – According to the perfection of wisdom (*prajñāpāramitā*), the four conditions (*pratyaya*) do not exist (*nopalabhyante*). Why?

1) [*Rejection of hetupratyaya*]. – It is illogical (*na yujyate*) that the effect (*phala*) pre-exists in the cause (*hetu*) and it is also illogical that it does not pre-exist in it.[6]

If the effect pre-existed in the cause, there would not be any cause [since it already exists].

If it did not pre-exist in the cause, of what use would this cause be [since it does not occur there]?

If it did pre-exist without having pre-existed there, it would also result from a non-cause, by chance (*ahetuka*).

Furthermore, it is necessary to see the effect arise from the cause in order to be able to speak about cause; but if the effect is not there in advance, how can one speak of cause?

Furthermore, if the effect arises from a cause (*hetor jāyate*), this effect depends on a cause (*hetum apekṣate*). But this cause is not independent (*asvatantra*) and in turn, depends on other causes. If the cause is not independent, how could one say that the effect depends solely on that cause? <2173>

For these many reasons, we know that there is no causal condition (*hetupratyaya*).

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[5] This objector is a Mādhyamika who is going to reason in a manner very close to that of Nāgārjuna in his Madh. Kārikā.

[6] The objector claims here to be following a version of the Prajñāpāramitā where the four *pratyayas* are rejected, whereas the *Traité* is referring to a version where they are accepted: see above, p. 2169F.

Compare Madh. Kārikā, XX, v. 1-4 (p. 391-393):

Hetoś ca pratyayānāṃ ca sāmagryā jāyate yadi /
phalam asti ca sāmagryāṃ sāmagryā jāyate katham //
hetoś ca pratyayānāṃ ca sāmagryā jāyate yadi /
phalaṃ nāsti ca sāmagryāṃ sāmagryā jāyate katham //
hetoś ca pratyayānāṃ ca sāmagryāṃ asti cet phalaṃ /
gṛhyeta nanu sāmagryāṃ sāmagryaṃ ca na gṛhyate //
hetoś ca pratyayānāṃ ca sāmagryāṃ nāsti cet phalam /
hetavaḥ pratyayāś ca syur ahetupratyayaiḥ samāḥ //

Transl. - If the fruit that arises from the complex of the cause and conditions already occurs in this complex, why would it need to arise from the complex?

If the fruit that arises from the complex of cause and conditions does not occur in this complex, how could it arise from this complex?

If the fruit occurred in the complex of cause and conditions, it should certainly be taken hold of in this complex. Now it is not held there.

If the fruit did not occur in the complex of cause and conditions, causes and fruits would be equivalent to non-causes, to non-conditions.

2) [*Rejection of the samanantarapratyaya*]. – Once gone (*atīta*), the minds-and-mental-events (*cittacaitasikadharma*) are all destroyed (*niruddha*) and have no further activity (*kāritra*); then how could they constitute an immediately preceding condition (*samanantarapratyaya*)? The mind presently existing (*pratyutpanna*) thus has no antecedent.[7]

Perhaps you would like to call upon the future (*anāgata*) to guarantee the [**296c**] continuity of the mind (*cittakrama*)? But as this future does not yet exist, how would it assure this continuity?

For such reasons, there is no immediately preceding condition (*samanantarapratyaya*).

3) [*Rejection of the object condition*.] – All [mental] dharmas are without specific characteristic (*animitta*) and without object (*anālambana*); why then speak of object condition *(ālambanapratyaya*)?[8]

4) [*Rejection of the dominant condition*]. – All dharmas are equal, being without dependence (*anādhīna*) or support (*anāśraya*); why then speak of dominant condition (*adhipratyaya*)?[9]

As these four conditions do not exist, how can the Prajñāpāramitāsūtra say here that "in order to understand the four conditions, it is necessary to practice the perfection of wisdom"? <2174>

III. THE OPINION OF THE TRAITÉ IN REGARD TO CAUSALITY

Answer. – You do not understand the nature (*lakṣaṇa*) of the Prajñāpāramitā; that is why you claim that, according to the Prajñāpāramitā, the four conditions (*pratyaya*) do not exist (*nopalabhyante*). In view of all dharmas, the Prajñāpāramitā abandons nothing and refutes nothing (*na parityajati na pratiṣedhayati*):[10] it is

[7] Compare Madh. Kārikā, I, v. 9 (p. 85):

Anupanneṣu dharmeṣu nirodho nopapadyate /
nānantaram ato yuktaṃ niruddhe pratyayaś ca kaḥ //

Paraphrase. – As long as the dharma-effects have not arisen, the prior cessation of the cause is impossible. Assuming that this cessation had taken place, what could be the condition of the effect? Thus the immediately preceding condition is unacceptable.

[8] Compare Madh. Kārikā, I, v. 8 (p. 84):

Anālambana evāyaṃ san dharma uoadiśyate /
athānālambane dharme kutā ālambanaṃ punaḥ //

Paraphrase. – You are teaching that this dharma (= *cittacaitta*) exists previously without object. But if this dharma is fundamentally without object, how could it ever be comprised of one?

[9] Madh. Kārikā, I, v. 10 (p. 86) is expressed differently:

Bhāvānāṃ niḥsvabhāvānāṃ na sattā vidyate yataḥ /
satidam asmin bhavatīty etan naivopapadyate //

Paraphrase. – Since there is no existence for essences without inherent nature, the sovereignty or predominance of one dharma over another, a dominance expressed by saying: "This being, that is", is logically untenable.

[10] See above, p. 2142F, n.

absolutely pure (*atyantapariśuddha*) and free of futile proliferation(*niṣprapañca*). According to the word of the Buddha, “there are four conditions”.[11] But people with little knowledge (*alpavid*), being attached to these four conditions (*catuṣpratyayābhiniviṣta*), have composed bad treatises (*kuśāstra*) on their subject. In order to destroy these wrong opinions (*abhiniveśa*), [the Prajñāpāramitāsūtra] teaches the emptiness (*śūnyatā)* and indestructibility of dharmas. Therefore, arising from a complex of causes and conditions (*hetupratyayasāmagryutpanna*) – namely, the internal and external bases of consciousness (*adhyātmabahirdhāyatana*) – this mind-dharma (*cittadharma*) is like a magic show (*māyopama*), deceptive (*mṛṣāvāda*) and without definite nature (*niyatasvabhāva*). And it is the same for the mental-events-dharmas (*caitasikadharma*).

1. Causality according to the Abhidharma

[*a*. The four conditions and the six causes]

[As we have just seen, the causal condition (*hetupratyaya*) is the five causes (*hetu*):

1) The mental events (*caitta*) coexist with the mind (*cittasahabhū*), - namely, feeling (*vedanā),* notion (*saṃjñā)*, intention (*cetanā),* etc.[12] ; they have the same aspect (*ekākāra*) and the same object (*ekālambana*) as the mind, being ‘associated’ (*saṃprayukta*) with it.[13] The mind as associated with the mental events is cause, and the mental events as associated with the mind are cause. This is what is called associated causes (*saṃprayuktakahetu*). These associated causes are like friends and acquaintances who come together to do something. <2175>

2) The simultaneous cause (*sahabhūhetu*). – Conditioned dharmas (*saṃskṛtadharma*) each have a simultaneous cause and, as simultaneous, these dharmas mutually help each another.[14] They are like an older brother and a younger brother who, being of the same birth, help one another mutually.

3) The homogeneous cause (*sabhāgahetu*). – Dharmas of the good category (*kuśalanikāya*), when they are past (*atīta*), are [homogeneous] cause of present (*pratyutpanna*) and future (*anāgata*) dharmas; past (*atīta*) or present (*pratyutpanna*), dharmas of the good category are [homogeneous] cause of future (*anāgata*)

[11] The author of the *Traité* believes, along with the Sarvāstivādins, in the existence of a canonical sūtra enumerating and listing the four conditions. But this sūtra has not yet been found in the old scriptures.

[12] See Kośa, II, p. 153-156.

[13] For Kośa, II, p. 267, only the mind and mental events (*cittacaitta*) that have the same aspect (*ekākāra*), the same object (*ekālambana*) and the same point of support (*samāśraya*) are *saṃprayuktakahetu.*

[14] Dharmas that are the result of one another (*mithaḥphala*) are *sahabhūhetu*, such as, for example, the great elements (*bhūta*), the mind (*citta*) and the accompaniments of the mind (*cittānuvartin*), that which characterizes (*lakṣaṇa*) and that which is characterized (*lakṣya*): cf. Kośa, II, p. 248.

good dharmas.[15] [*Mutatis mutandis*], it is the same for bad (*akuśala*) dharmas and indeterminate (*avyākṛta*) dharmas. Thus all dharmas each have their homogeneous cause.

4) The universal cause (*sarvatragahetu*). – The perverse tendencies (*anuśaya*) to be abandoned by seeing the truth of suffering and the truth of the origin (*duḥkhasamudayasatya-darśanaprahātavya*) are cause of all defiled (*kliṣṭa*) dharmas and are called universal cause.[16] <2176>

5) The ripening cause (*vipākahetu*). – As a result of the accomplishment of action (*karman*), a favorable (*kuśala*) or unfavorable (*akuśala*) fruit of ripening (*vipākaphala*) is obtained: this is the ripening cause.[17]

These five causes (*hetu*) constitute the causal condition (*hetupratyaya*).

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[15] Similar (*sadṛśa*) dharmas belonging to one and the same category and to one and the same stage (*svanikāyabhū*) and arisen earlier (*agraja*), are *sabhāgahetu.* Dharmas arisen earlier are homogeneous cause of later dharmas, whether the latter are arisen or not yet arisen (*pūrvotpannāḥ paścimānām utpannānutpannānāṃ sabhāgahetuḥ);* future dharmas are never homogeneous cause (*anāgatā naiva sabhagahetuḥ):* cf. Kośa, II, p. 255-257. – Vasubandhu in his Kośabhāṣyā, p. 85, l. 24-86, l. 2, cites a passage of the Jñānaprasthāna, T 1544, k. 1, p. 920c15-18: *Sabhāgahetuḥ katamaḥ. pūrvotpannāni kuśalamūlāni paścad utpannānāṃ kuśalamūlānāṃ tatsaṃprayuktānāṃ ca dharmāṇāṃ svadhātau abhāgahetunā hetuḥ. evam atītāny atītapratyutpannānām. atītapratyutpannāny anāgatānām iti vaktyavyam*. – What is the homogeneous cause? The previously arisen roots of good are homogeneous cause of roots of good arisen later and of the dharmas associated with them that are of the same category. Similarly also, the past roots of good are homogeneous cause of past and present roots of good, and the past and present roots of good are homogeneous cause of future roots of good.

[16] The *anuśaya*s are the perverse tendencies by virtue of which actions are accumulated (*upacayaṃ gacchanti*) and are capable of producing a new existence (Kośa, V, p. 1). Scholasticism lists 98 of them. Among them, 11 are called universal (*sarvatraga*) because they take as object their entire dhātu (*sakalasvadhātvālambanatvāt*), in the sense that they are concerned with all categories of their dhātu in the sphere of existence in which the individual in whom they occur is born (Kośa, V, p. 32 at bottom). These 11 universals are: 1-7) the five *dṛṣṭis*, *satkāyadṛṣṭi*, etc., to be abandoned by the seeing of suffering (*duḥkhadarśanaprahātavya*), plus two *dṛṣṭi*s, *mithyādṛṣṭi* and *śīlavrataparāmarśadṛṣṭi*, to be abandoned by the seeing of the origin (*samudayadarśana-prahātavya*); 8-9) the two *vicikitsā*s (doubts concerning the reality of suffering and of non-suffering), to be destroyed by the seeing of suffering and of the origin (*duḥkhasamudaya-darśanaprahātavya*); 10-11) the two kinds of *avidyā,* one associated with the other *anuśaya*s, the other alone *(āveṇiki*), both of which are to be abandoned by the seeing of suffering and of the origin (cf. Kośa, V, p. 31; Kośavyākhyā, p. 458, l. 10-16.

These universals are *sarvatragahetu*. The Kośavyākhyā, p. 89, l. 3 states: *Svabhūmikaḥ pūrvotpannāḥ sarvatragā dharmāḥ paścimānāṃ klisṭānāṃ dharmāṇāṃ sarvatragahetuḥ.* – The universal dharmas belonging to a certain stage and previously arisen [i.e., past or present] are the universal cause of later defiled dharmas.

[17] According to the simplest interpretation, the *vipākahetu* is the cause involving ripening. Morally defined actions, whether bad (*aśubha* = *akuśala*) or good-impure, produce an unpleasant or a pleasant fruit of ripening respectively, but always morally indeterminate. Hence the definition of Kośa, II, p. 271: *Vipākahetur aśubhāḥ kuśalaś sāsravāḥ.*

[Immediately preceding condition (*samanantarapratyaya*)]. – When the minds-and-mental-events (*cittacaitta*) follow one another in order (*kramaśas*) without intermediary (*anantaram*), there is the immediately preceding condition.[18]

[Object condition *(ālambanapratyaya*)]. – When the minds-and-mental-events (*cittachaitta*) arise and take things as object (*viṣayān ālambya*), there is the object condition.[19]

Dominant condition (*adhipatipratyaya*)]. – At the moment of their arising, the dharmas do not obstruct one another mutually: that is an absence of obstacle (*avighna*) [called dominant condition].[20] <2177>

[*b*. Number of conditions occurring in the different types of dharmas].[21]

1) The mind and mental events arise as a result of four conditions (*caturbhiś cittacaittāḥ).*

2) The absorption of non-conception (*asaṃjñisamāpatti*) and the absorption of cessation (*nirodhasamāpatti*) arise as a result of three conditions [*hetupratyaya, samanantarapratyaya, adhipatipratyaya*], with the exclusion of the object condition *(ālamabanapratyaya*).

3) The other dharmas, namely, the other formations not associated with the mind (*cittaviprayuktasaṃskāra*) and the material dharmas (*rūpa*) arise as a result of two conditions [*hetupratyaya* and *adhipatipratyaya*], with the exclusion of the immediately preceding condition (*samanantarapratyaya*) and the object condition (ā*lambanapratyaya*).

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[18] The minds-and-mental-events which immediately precede other minds-and-mental-events are *samanantarapratyaya* of the latter.

[19] Every dharma indiscriminately is capable of being taken by the mind and the mental events associated with the latter. When a consciousness arises by taking it as object, this dharma is the *ālambanapratyaya* of this consciousness.

[20] The *adhipatipratyaya* manifests in such a way that it never presents an obstacle in any circumstance: this is its only activity (Kośabhāṣya, p. 101, l. 4-5: *adhipatipratyayas tu sarvasyām avasthāyām anāvaraṇabhāvenāvasthita ity etad asya kāritram*). The cause called 'raison d'Ītre' is the dominant condition. This dominant condition is the one that belongs to the greatest number of dharmas or that acts on the greatest number of dharmas (Kośabhāṣya, p. 100, l. 12-15: *ya eva kāraṇahetuḥ sa evādhipatipratyayaḥ … adhiko 'yaṃ pratyayaḥ adhikasya vā pratyayaḥ*).

Every dharma is *kāraṇahetu* with respect to all dharmas except for itself. Every dharma is *kāraṇahetu* of all conditioned dharmas except for itself insofar as it appears as not being an obstacle to the arising of the others (Kośabhāṣya, p. 82, l. 23-24: *svato 'nye kāraṇahetuḥ. saṃskṛtasya hi dharmasya svabhāvavarjyāḥ sarvadharmaḥ kāraṇahetuḥ. avighnabhāvāvasthānāt*.)

The author of the *Traité,* or his translator Kumārajīva, avoids the term *kāraṇahetu* and substitutes *wou tchang yin* for it, probably *avighnakāraṇa* 'the cause which is not an obstacle'. On the different ways of translating *kāraṇahetu*, see A. Hirakawa, Kośa Index I, p. 129, l. 14-15.

[21] Mahāvibhāṣā, T 1545, k. 136, p. 703a3-b1; Abhidharmasāra, T 1550, k. 1,p. 812a17-b13; Abhidharmāmṛta, T 1553, k. 1, p. 970b11-14; Kośa, II, p. 309-311; Kośabhāṣya, p. 101, l. 6-20.

The conditioned dharmas (*saṃskṛtadharma*), being weak by nature (*svabhāvadaurbalyatvāt*), none of them arise from a single condition.[22]

[*c*. Number of causes occurring in the various types of dharmas].[23]

1) The mind and mental events (*cittacaitta*), when they arise from retribution (*vipākaja*), arise from five causes [*kāraṇahetu, sahabhūhetu,* [**297a**] *sabhāgahetu, saṃprayuktakahetu* and *vipākahetu*]. Being non-defiled-indeterminate (*anivṛtavyākṛta*) and not being afflicted (*akliṣṭa*), they exclude the universal cause (*sarvatragahetu*).[24] <2178>

2) When they are afflicted (*kliṣṭa*), the mind and mental events also arise from five causes [*kāraṇahetu, sahabhūhetu, sabhāgahetu, saṃprayuktahetu* and *sarvatragahetu*], excluding the ripening cause (*vipākahetu*). Why? These kleśas are defiled (*nivṛta*) whereas the ripening (*vipāka*) itself is non-defiled (*anivṛta*); therefore the ripening cause should be excluded.

3) When they have arisen from retribution (*vipāka*), form (*rūpa*) and the formations non-associated with the mind (*cittaviprayuktasaṃskāra*) arise from four causes [*kāraṇahetu, sahabhūhetu, sabhāgahetu* and *vipākahetu*]. Not being mind-and-mental-event (*cittacaitta*), they exclude the associated cause (*saṃprayuktakahetu*); being non-defiled-indeterminate (*anitvṛtāvyākṛta*), they exclude the universal cause (*sarvatragahetu*).

4) When they are afflicted (*kliṣṭa*), form (*rūpa*) and the formations non-associated with the mind (*cittaviprayuktasaṃskāra*) also arise from four causes [*kāranahetu, sahabhūhetu, sabhāhahetu* and *sarvatragahetu*]. Not being mind-and-mental-event (*cittacaitta*), they exclude the associated cause (*saṃprayuktahetu*); being afflicted (*kliṣṭa*), they exclude the ripening cause (*vipākahetu*).

5) The other minds-and mental-events (*śeṣāś cittacaittāḥ*), except for the minds pure for the first time (*prathamānāsrava*),[25] arise from four causes [*kāraṇahetu, sahabhūhetu, sabhagahetu* and

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[22] Kośabhāṣya, p. 101, l. 19-20: *Pratyayebhyo bhāvā upajāyante na punaḥ sarvasyaiva jagataḥ īśvarapuruṣapradhānādikaṃ kāraṇam*. – All the essences arising from four conditions at most and from two at least, the theistic or Sāṃkhya systems that make the world depend on a single condition are to be excluded.

[23] Abhidharmasāra, T 1550, k. 1, p. 811c1-812a17; Abhidharmāmṛta, T 1553, k. 1, p. 970b3-11; Kośa, II, p. 297-298; Kośabhāṣya, p. 97, l. 14-98, l. 2.

[24] *Anivṛta-avyākṛta* (*pou yin mou wou ki* in Kumārajīva, *wou feou wou ki* in Hiuan-tsang), which may be rendered as 'non-defiled-indeterminate'. This is an *anivṛta* mind, not covered by afflictive emotion (*na keśācchadita*) and *avyākṛta*, indeterminate from the moral point of view, i.e., neither good (*kuśala*) nor bad (*akuśala*), and thereby unable to project and bring about a fruit of retribution (*phalapratigrahaṇadānāsamartha*).

The afflictive emotions (*kleśa*) and the dharmas associated with them or deriving their origin from them are called *kliṣṭa*, soiled, tainted.

[25] The *prathamānāsravas* are the first pure dharmas of the Path of seeing the truths, namely, the *duḥkhe dharmajñānakṣānti* and the dharmas co-existing with this *kṣānti*. See above, p. 130F as note, 214F, 651F, 747F, 1412F, 1796F.

saṃprayuktakahetu], excluding the ripening cause (*vipākahetu*) and the universal cause (*sarvatragahetu*). Why? Not being indeterminate (*avyākṛta*), they exclude the ripening cause (*vipākahetu*); not being afflicted (*kliṣṭa*), they exclude the universal cause (*sarvatragahetu*).

6) In regard to other things not associated with the mind (*anye cittaprayuktadharmāḥ)* , namely, form (*rūpa*) and the formations non-associated with the mind (*cittaprayuktasaṃskāra*), it is necessary to distinguish]:

a. If they have a homogeneous cause (*sabhāgahetu*), they arise from three causes [*kāraṇahetu, sahabhūhetu* and *sabhāgahetu*], excluding the associated cause (*saṃprayuktahetu*), the ripening cause (*vipākahetu*) and the universal cause (*sarvatragahetu*).

b. If they do not have a homogeneous cause (*sabhāgahetu*), they arise <2179> from two causes: the simultaneous cause (*sahabhūhetu*) and the cause 'not making an obstacle' (*avighnakāraṇa*) [commonly designated by the name *kāraṇahetu*].

7) As for form (*rūpa*) and the formations non-associated with the mind (*cittaviprayukta-saṃskāra*), occurring in minds pure for the first time (*prathamānāsravacitta*), they arise from two causes: the simultaneous cause (*sahabhūhetu*) and the cause 'not making an obstacle' (*avighnakāraṇa*).

There are no dharmas that are derived from one single cause (*ekahetusaṃbhūto nāsti dharmaḥ*).[26]

The six causes (*hetu*) make up the four conditions (*pratyaya*).

2. Causality according to the Perfection of Wisdom

The bodhisattva who practices the perfection of wisdom (*prajñāpāramitā)* considers the four conditions (*pratyaya*) , but his mind is not attached to them (*saṅga*); even though he distinguishes (*vibhajati*) these dharmas, he knows that they are empty (*śūnya*) and like magical transformations (*nirmāṇasama*). Although in magical transformations there are many varieties (*nānāvidhaviśeṣa*), the wise man who considers them knows that they have no reality: they are only trompe-l'oeil (*cakṣurvañcana*), thought-constructions (*vikalpa*). He knows that the teachings of ordinary people (*pṛthagjanadharma*) are all erroneous (*viparita*), lies (*mṛṣāvāda*), without reality. Is there anything real there where there are the four *pratyaya*s? And since the teachings of the saints (*bhadrāryadharma*) are derived from the teachings of ordinary people, they too are unreal.

As has been said above (p. 2142F, 2146F) in regard to the eighteen emptinesses, for a bodhisattva in the perfection of wisdom, there is no determinate nature (*niyatasvabāva*) in any dharma either capable of being

[26] Actually the *kāraṇahetu* and the *sahabhūhetu* are never absent.

grasped or capable consequently of being rejected (*bhinna*). But as beings are attached (*sakta*) to the emptiness of causes and conditions, they say that they can be rejected.[27] <2180>

Thus, seeing the moon reflected in the water (*udakacandra*), the little child is greedy for it and is attracted to it; but when he wants to grab it and does not succeed, he feels sad and annoyed. The wise man instructs him, saying: "This moon can be seen (*dṛṣṭa*) with the eyes but it cannot be seized (*gṛhita*) with the hand." The wise man denies only that it can be seized; he does not claim that it cannot be seen. In the same way, the bodhisattva sees and knows that all dharmas arise from the four conditions (*pratyaya*) but he does not grasp any determinate nature (*niyatalakṣaṇa*) in these conditions. Dharmas arising from the complex of the four conditions (*catuṣpratyayasāmagrīja*) are like the moon [**297b**] reflected in water (*udakacandra*). Although this moon is false and non-existent (*asat*), it necessarily arises from causes and conditions – namely, water (*udaka*) and the moon (*candra*) – and does not come from other conditions. It is the same for dharmas; each one arises from its own causes and conditions and has no fixed reality.

This is why [the Prajñāpāramitāsūtra] says here that "the bodhisattva who wants to understand the causal condition, the immediately preceding condition, the object condition and the dominant condition in accordance with the truth, must practice the perfection of wisdom."

Question. – If one wants to understand completely the meaning of the four conditions (*pratyaya*), one must study the Abhidharma. Why then does [the Prajñāpāramitāsūtra] say here that "in order to understand the four conditions, it is necessary to study the Prajñāpāramitā"?

Answer. – In the explanation dedicated by the Abhidharma to the four conditions, the beginner *(ādikarmika*) believes that it touches realities, but, if he examines them and goes into depth, he falls into wrong views (*mithyādṛṣṭi*) like those that you have formulated above (p. 2172F) in rejecting the four conditions.[28] <2181>

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[27] The principle of causality is an axiom that is imposed on the human mind, but on reflecting, some take it to be well-founded, others to be purely illusory.

The writers of the Abhidharma hold it to be valid: they think that that real dharmas arise from real causes and conditions; they seize their characteristics (*nimitta*) and adopt them (*gṛhnanti*): they fall into realism.

The fundamentalist Mādhyamikas, like the one who appears at the beginning of this section, judge concepts of cause and effect to be absurd and reject (*niṣedhanti*) the *hetu*s and *pratyaya*s as non-existent (*asat*): they are on the brink of nihilism.

Other Mādhyamikas, basing themselves on the true nature of dharmas. which is the absence of any nature, abstain from affirming or denying the *hetu*s and *pratyaya*s in which they recognize neither existence nor non-existence. This is the position taken by the author of the *Traité*. Slightly less drastic than the preceding, it has the advantage of not laying itself open to any criticism. It is the position of an adult explaining to a child that the moon reflected in the water is 'seen' when there is a moon and there is water to reflect it, but it cannot be 'grabbed' because it is nothing and never will be any thing.

For the *udakacandra*, see above, p. 364F.

[28] The author has commented above (p. 1095F) that the study of Abhidharma leads to realism, whereas the teaching on emptiness ends up in nihilism. The Buddha condemned the extreme views of *asti* and *nasti*, of *astitā* and *nastitā* (see p.

Furthermore, if dharmas, as causes, depend on the four conditions, how are these four conditions caused in turn? If they themselves have causes, there is an infinite regression (*anavasthā*); wherever there is an infinite regression, there is no beginning point *(ādi*); if there is no beginning, there is no cause (*hetu*) and hence all dharmas would be without cause (*ahetuka*). If there was a beginning, this beginning would be uncaused and, existing without being caused, it would not depend on causes and conditions. That being so, all dharmas themselves would exist without depending on causes and conditions.

Furthermore, dharmas arising from causes and conditions (*hetupratyayasamutpanna*) are of two kinds:

a. If they pre-exist in the causes and conditions, they arise independently of causes and conditions and there is neither cause nor condition for them.

b. If they do not pre-exist in the causes and conditions, they are each without their respective causes and conditions.

By futile chatter about the four conditions, one comes up against such errors (*doṣa*). But the emptiness consisting of non-perception (*anupalambhaśūnyatā*) of which it was a matter above (p. 2145-2149F) in the Prajñāpāramitā, does not present such faults. Thus, birth, old age, sickness and death (*jātijarāvyādhimaraṇa*) perceived by the eyes and the ears of ordinary people are considered by them to be existent, but, if their characteristics (*nimitta*) are examined subtly, they are non-existent (*anupalabhdha*). This is why in the Prajñāpāramitā, only the wrong views (*mithyādṛṣṭi*) are eliminated, but the four conditions are not rejected. This is why it is said here that ”in order to understand the [real] nature of the four conditions, the perfection of wisdom should be studied.

Dharmatā

Second Section UNDERSTANDING DHARMATĀ AND ITS SYNONYMS

PRELIMINARY NOTE

The problem of causality was the object of the preceding section: the author came to the conclusion that if this question is asked from the point of view of apparent truth (*saṃvṛtisatya*), it is to be rejected, or, rather, to be dismissed from the point of view of absolute truth (*paramārthasatya*).

Here he passes on to a connected question which is that of the *sarvadharmāṇāṃ dharmatā*, ‘the dharma-nature of dharmas’, an expression which Kumārajīva usually translates as *tchou-fa-che-siang*: ‘the true nature (*bhūtalakṣaṇa*) of dharmas ‘ (see vol. III, Introduction, p. xliiF).

2007F), and the Prajñāpāramitā is the non-grasping (*aparigraha*) and the non-rejection (*anutsarga*) of all dharmas (cf. Pañcaviṃśati, p. 135, l. 2).

Dharmatā often appears in a list of synonyms which has increased over time. Contrary to the Tibetans, the Chinese lack consistency in their way of rendering these terms. The equivalents <2182> proposed by Kumārajīva are not repeated by Hiuan-tsang, and, on the pain of falling into unfortunate confusion, it is important to distinguish them carefully:

1. *dharmatā, chos ñid, che siang* (K), *fa eul, fa sing* (H).
2. 'manner of being', *tathatā, de bśin ñid, jiu* (K), *tchen jou* (K).
3. 'fundamental element', *dharmadhātu, chos kyi dbyiṅs, fa sing* (K), *fa kiai* (H).
4. 'limit of truth', *bhūtakoṭi, yag dag paḥi mthaḥ, che tsi* (K), *che tsi* (H).

The passage of the Pañcaviṃśati commented on here by the *Traité* is limited to these four terms, but other lists, more complete, have already been proposed by the earliest canonical texts:

Saṃyutta, II, p. 25, l. 19-20: *dhātu, dhammaṭṭhitatā, dhammaniyāmatā, idappaccayatā.*

Saṃyutta, II, p. 26, l. 5-6: *tathatā, avitathatā, anaññathatā, idappaccayatā.*

Nidānasaṃyukta, p. 148: *dharmatā, dharmasthitaye dhātuḥ.*

Ibid., p. 149: *dharmatā, dharmasthitatā, dharmaniyāmatā, dharmayathatathā, avitathatā, ananyathā, bhūta, satyatā, tattvaā, thatāthatā, aviparītatā, aviparyastatā, idaṃpratyatā, pratītyasamutpādānulomatā.*

Ibid., p. 164: *dharmatā, dharmasthitaye dhātuḥ.*

Anguttara, I, p. 286, l. 7-8: *dhātu, dhammaṭṭhitatā, dhammaniyāmatā.*

Sanskrit Mahāparinirvāṇa, p. 168: *dharmatā, dharmasthitaye dhātuḥ*.

Śalistamba, ed. Sastri, p. 4, l. 5-7: *dharmatā, dharmasthititā, dharmaniyāmatā, pratītyasamutpādasamatā, tathatā, aviparītathatā, ananyatathatā, bhūtatā, satyatā, aviparītatā, aviparyastatā*.

Sūtra cited in Kośavyākhyā, p. 293, l. 27-28: *dharmatā, dharmasthititā, dharmaniyāmatā, tathatā, avitathatā, ananyatathatā, bhūtatā, satyatā tattvam, aviparitatā, aviparyastatā.*

The word *bhūtakoṭi* does not appear in our nomenclatures.

What is this dharmatā the many synonyms of which emphasize its importance rather than its complexity? Buddhist practitioners conceive of it differently according to whether they belong to the Lesser or the Greater Vehicle.

1. The Hīnayānist dharmatā

According to the word of the Buddha himself, dharmatā is the conditioned production of phenomena, the pratītyasamutpāda discovered by Śākyamuni and preached by him throughout his entire career.

Two sūtras of the Saṃyukta are significant:

Nidānasaṃyukta, p. 147-148; Saṃyutta, II, p. 25-26: *Pratītyasamutpādaṃ vo bhikṣavo deśayiṣye … / pratītyasamutpādaḥ katamaḥ / yadutāsmin satīdaṃ bhavaty asyotpādād idam utpadyate / yadutāvidyāpratyayāḥ saṃskārā yāvat <2183> samudayo bhavati / avidyāpratyayāḥ saṃskārā ity utpādād vā tathāgatānām anutpādād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ* /- I will show you, O monks, the dependent origination. What is dependent origination? The fact that 'this being, that is; from the production of this, that is produced', namely, that 'the formations have ignorance as condition', etc., up to 'such is the origin of the mass of suffering'. Whether a Tathāgata appears or whether a Tathāgata does not appear, this dharmatā, the basis for the existence of things, is stable.

Nidānasaṃyukta, p. 164*: Kin nu Bhagavatā pratītyasamutpādaḥ kṛta aho svid anyaiḥ / na bhikṣo mayā pratītyasamutpādaḥ kṛto nāpy anyaiḥ / api tūtpādād vā tathāgatānām anutpādād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ* / - Was dependent origination made by the Lord or rather by others? Dependent origination, O monks, was not made by me or by others, and, whether there appears a Tathāgata or there does not appear a Tathāgata, this dharmatā, the basis for the existence of things, is stable.

These two texts do not lend themselves to any confusion. Conditioned dharmas (*saṃskāra, saṃskṛtadhrma*) are, by definition, the result of causes and conditions. Their dependent production (*pratītyasamutpāda*) is a fixed rule, a stable dharmatā, and the latter has not been made either by the Buddha or by any one else.

The question is whether this dharmatā leads to an abstract determinism or whether it constitutes an independent entity, in other words, whether it should be placed among the *saṃskṛta* endowed with the three characteristics of the conditioned (*saṃskṛtalakṣaṇa*), viz., production (*utpāda*), disappearance (*vyaya*) and duration-change (*sthityanyathātva*) – cf. p. 36-37F, 922F, 1163F, 2051F, 2078F – or among the *asaṃskṛtas* completely free of these very characteristics.

The Hīnayāna schools respond differently to this question for the good reason that they do not agree on the number of *asaṃskṛtas*: one, three, four, five or even nine (see references to these schools in L. de La Vallée Poussin, *Nirvāṇa*, p. 180-187).

The Vaibhāṣikas of the Madhyadeśa, the Uttarāpathakas, the Mahimsāsakas, the Pubbaseliyas, the Mahīśāsakas and the Mahāsaṃghikas include the praītyasamutpāda or its synonym, tathatā, among their *asaṃskṛtas*.

This is not the opinion of the Ceylonese Theravādins, the ones closest to the Word of the Buddha, who recognize only one *asamkhata*, Nibbāna. The paticcasamuppāda is a rule and not an entity.

Their spokesman, Buddhaghosa, comments in his Visuddhimagga (ed. H. C. Warren, p. 441):

Jarāsaraṇādīnaṃ dhammānaṃ paccayakkhaṇo paṭiccasamuppādo, dukkhānubandhanaraso, kummaggapaccupaṭṭāno ti veditabbo. So panāyaṃ tehi tehi paccayehi anonādhikeh' eva tassa tassa dhammassa sambhavato tathatā ti, sāmaggiupagatesu paccayesu muhuttam pi tato nibbattanadhammānaṃ

asambhavābhāvato avitathatā ti, aññadhammapaccayehi aññadhammānuppattito anaññathatā ti, yathāvuttānaṃ etesaṃ jarāmaraṇādīnaṃ paccayato vā paccayasamūhato vā idapaccayatā ti vitto. – Conditioned origination has, as nature, being the condition of the dharmas old-age-death, etc.; as flavor, it has the prolongation of suffering; it shows itself as the bad path (= saṃsāra). Because such and such a dharma comes only from a definite number of such and such conditions, <2184> it is called tathatā. Because once these conditions have come together, it is impossible, even for an instant, for the dharmas that are derived from it to be produced, it is called avitathatā. Because dharmas do not arise from other conditions than their own, it is called anaññathatā. Because for the old-age-death in question, there is one condition or a group of conditions, it is called idapaccayatā.

The Sarvāstivādins assume three *asaṃskṛtas*: Space *(ākāśa*) and the two Nirvāṇas (*pratisaṃkhyānirodha* and *apratisaṃkhyānirodha*), but they do not consider pratītyasamutpāda to be an *asaṃskṛta*, for everything that is 'production' (*utpāda*) is obviously conditioned. Vasubandhu (Kośa, II, p. 77) makes the following comment about the Hīnyāna schools that place the pratītyasamutpāda with the *asaṃskṛtas*:

"Some schools (*nikāyāntariya*) maintain that the pratītyasamutpāda is unconditioned (*asaṃskṛta*) because the sūtra says: 'Whether a Tathāgata appears or whether a Tathāgata does not appear, this *dharmatā* is stable.' – This thesis is true or false according to the way it is interpreted (*tad etadabhiprāyavaśād evaṃ ca na caivam*). If one means that it is always as a result of avidyā, etc., that the saṃskāras, etc., are produced, not 'without condition or because of another thing' (*apraītyānayād vā pratītya*); that, in this sense, the pratītyasamutpāda is eternal (*nitya*), we agree. If one means that there exists a certain special entity (*kiṃcid bhāvānantaram*) called pratītyasamutpāda which is eternal, that is unacceptable since production (*utpāda*) is characteristic of the conditioned (*utpādasya saṃskṛtalakṣaṇa*)."

- Indeed, it is absurd to claim that a conditioned origination is eternal, for production means 'existence following upon non-existence' (*abhūtyābhāva*).

2. The Mahāyānist dharmatā

The reasoning of the Mahāyānists is not lacking in subtlety. It can be schematized in the following way:

1. For the Early ones, the true nature of conditioned dharmas (*saṃskṛta*) is to come from conditions *(pratītyasamutpānna*). According to them, dharmatā = pratītyasamutpāda.

2. For us, dharmas coming from conditions do not exist in themselves, do not exist by themselves, are without characteristics (*lakṣaṇa*) and consequently do not arise. For us, pratītyasamutpāda = anutpāda.

3. To attribute a characteristic of non-arising to dharmas is to make them into unconditioned. Anutpanna = asaṃskṛta.

4. To attribute to the unconditioned any characteristic whatsoever is to change them into conditioned dharmas. Therefore asaṃskṛta = Saṃskṛta.

5. Backing away from this absurd conclusion, it is necessary to recognize that dharmas are neither *saṃskṛta* nor *asaṃskṛta* (cf. above, p. 2077-2085F, Śūnyatās no. 7 and 8), neither *pratītyasamutpanna* nor *apratītyasamutpanna*, and that their dharmatā is not absolute but contingent. Whether it is called dharmatā, tathatā, dharmadhātu, bhūtakoṭi, śūnyatā, original nirvāṇa, it has as unique nature the absence of nature: *ekalakṣanā yadutālakṣaṇa* <2185> (cf. Pañcaviṃśati, p. 164, 225, 244, 258, 261, 262 and above, p. 1376F, 1382F, 1694F, 1703F, etc.).

While keeping the early phraseology and the early classifications, the Mahāyāna sūtras and śāstras refuse to adopt the objectifying of the dharmatā. Here are a few citations chosen from many others:

1. Pañcaviṃśati, p. 168, l. 11-17; Śatasāhasrikā, p. 1262, l. 1-3, 13-17: *Katame Bhagavan saṃskṛtā dharmāḥ / bhagavān āha / kāmadhātū rūpadhātur ārūpyadhātur ye 'py anye kecit traidātukaparyāpannā dharmāḥ / saptatriṃśad bodhipakṣādayo dharmāḥ / ima ucyante saṃskṛtā dharmāḥ // katame bhagavann asaṃskṛtā dharmāḥ / bhagavān āha / yeṣāṃ dharmāṇāṃ notpādo na nirodho nānyathātvaṃ prajñāyate rāgakṣayo dveṣakṣayo mohakṣayaś ca / tathatā, avitathatā, ananyatathatā, dharmatā, dharmadhātur, dharmasthitā, dharmaniyāmatā, bhūtakoṭiḥ / ima ucyante 'saṃskṛtā dharmāḥ /*

Which, O Lord, are the conditioned dharmas? The Lord answered: The realm of desire, the form realm, the formless realm (*i.e., the threefold world where saṃsāra takes place*) and also some other dharmas included in the conditioned element, for example, the thirty-seven auxiliaries of enlightenment: they are called conditioned dharmas. – Which, O Lord, are the unconditioned dharmas? The dharmas where neither production nor disappearance nor change occur (that is*, free from the three natures of the conditioned*); the cessation of desire, the cessation of hatred, the cessation of delusion (otherwise called: nirvāṇa); the way of being and its synonyms up to and including the culmination of truth: all that is called unconditioned dharmas.

All these dharmas arbitrarily classed as *saṃskṛta* and *asaṃskṛta* are without inherent nature (*svabhāva*) and have non-existence as their own nature:

Pañcaviṃśati, p. 136-137: *Rūpaṃ virahitaṃ rūpasvabhāvena yāvad bhūtakoṭir api virahitā bhūtakoṭisvabhāvena … / abhāvo rūpasya svabhāvaḥ yāvad abhāvo bhūtakoṭyāḥ svabhāvaḥ.* – Form is without the inherent nature of form and so on, up to: the culmination of the real is without the inherent nature of the culmination of the real … The inherent nature of form is a non-existence, and so on up to: the inherent nature of the culmination of the real is a non-existence.

2. The dharmatā of dharmas is emptiness, the non-existence of all dharmas.

Daśabhūmika, p. 65, l. 19-22: *Api tu khalu puṇaḥ kulaputraiṣā sarvadharmānāṃ dharmatā / utpādād vā tathāgatānām anutpādād vā sthitaivaṣā dharmatā dharmadhātusthitiḥ / ya idaṃ sarvadharmaśūnyatā sarvadharmānupalabdhiḥ.* – Furthermore, O sons of good family, here is what this dharmatā of all dharmas is: Whether there is appearance of a Tatha„ata or whether there is non-appearance of a Tathāgata, this dharmatā is stable, this steadiness of the fundamental element, namely, the emptiness of all dharmas, the non-existence of all dharmas.

3. Because of this emptiness, of this non-existence, all dharmas are equal: *saṃskṛta* and *asaṃskṛta* are one and the same. The dharmatā is the equality of all things:

Aṣṭādaśa, II, p. 126: *Sā punaḥ sarvadharmāṇāṃ samatā katamā / bhagavān āha / tathātā avitathatā ananyatathatā dharmatā dharmadhātur dharmasthititā dharmaniyāmatā bhūtakoṭiḥ / yo 'sāv utpādād vā tathāgatānām* ...

4. The pratītyasamutpāda which the Early ones held to be real and termed <2186> dharmatā, the Mādhyamikas call emptiness, nirvāṇa. This nirvāṇa, which is one with saṃsāra, is empty of nirvāṇa. – See above, p. 2015-2018F.

In the Madhyamaka philosophy, there is so little room for the Absolute that it can be neither affirmed nor denied. To qualify it as *anirvacaniya* does not mean that it is 'ineffable', but simply that there is no reason to speak of it.

Sūtra (cf. Pañcavimśati, p. 24, l. 18-21; Śatasāhasrikā, p. 81, l. 1-11). – Moreover, O Śāriputra, the bodhisattva-mahāsattva who wishes to understand the manner of being of all dharmas, the fundamental element, the pinnacle of the truth, must practice the perfection of wisdom. This is how, O Śāriputra, the bodhisattva-mahāsattva should become established in the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena sarvadharmatathatāṃ bhūtakoṭim avaboddhukāmena prajñāpāramitāyāṃ śikṣitavyam. Evaṃ Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyam*).

Śāstra. –

I. TATHATĀ, DHARMADHĀTU AND BHŪTAKOṬI[29]

[29] Among the many synonyms of dharmatā, the sūtra mentions here only three, of which the third, the bhūtakoṭi, did not appear in the Hīnayāna phraseology. In the Vijñānavādin treatises, which place the dharmatā among the *asaṃskṛtas*, there are more explanations, more concise than those of the *Traité*.

Madhyantavibhāgabhāṣya, ed. G. M. Nagao, p. 23-24: *Ananyathārthena tathatā nityan tathaiveti kṛtva / aviparyāsārthena bhūtakoṭiḥ viparyāsāvastutvāt / nimittanirodhārthenānimittaṃ sarvanimittābhāvāt / āryajñānagocaratvāt paramārthaḥ / paramajñānaviṣayatvād āryadharmahetutvād dharmadhātuḥ / āryadharmāṇāṃ tadālambanaprabhavatvāt / hetvartho hy atra dhātvarthaḥ* / - [Śūnyatā] is *tathatā* because, unchanging, it dwells always the same. It is *bhūtakoṭi* because, without error, it is free of error. It is *ānimitta* because, destroying the characteristic marks, it is the absence of any mark. It is *paramārtha* because it is the domain of the saint's knowledge. It is *dharmadhātu* because it is the object of supreme knowledge and the cause of the dharmas of the saint inasmuch as it is the support and the place of origin of the dharmas of the saint: here *dhātu* has the meaning of cause.

See also Abhidharmasamuccaya, ed. P. Pradhan, p. 12, l. 20-13, l. 5 (transl. W. Rahula, p. 18-19); Abhidharmasamuccayavyākhyā, T 1606, k. 2, p. 702b4-22; Buddhabhūmi, T 1530, k. 7, p. 323a25-29. – Note that these Vijñānavādin texts recognize a reality in the dharmatā which the Madhyamaka categorically rejects.

1) The Tathatā 'manner of being' of all dharmas is of two kinds: *i*) the specific nature (*svalakṣaṇa*) belonging to each dharma; *ii*) the dharmatā 'true nature'.

The specific nature belonging to each dharma is, for example, the solidity (*khakkhaṭatva*) of earth (*pṛthivi*), the wetness (*dravatva*) of water (*ap*-), the warmth of fire (*uṣṇatva*) of fire (*tejas*), the mobility (*īraṇatva*) <2187> of wind (*vāyu*): such natures differentiate dharmas, each of which has its own nature.

The dharmatā distinguishes and postulates, in these specific natures, an ungraspable (*anupalabdha*), indestructible (*abhedya*) reality (*tattva*) free of defects (*nirdoṣa*). See (p. 2121-2126F) what has been said in regard to the emptiness of specific characteristics (*svalakṣaṇaśūnyatā).*

Indeed, if earth (*pṛthivi*) is really solid, how can it be that glue (*gavyadṛdha*)[30], etc., when brought near the fire, loses [this solidity] which is its [**297c**] intriinsic nature (*svabhāva*)? How can it be that the man endowed with the superknowledge of the working of magic *(ṛddhyabhijñā)* sinks into the earth as if it were water? How does it happen that by cutting and breaking up wood (*kāṣṭha*) or stone (*śilā),* they lose their solidity? And how can it be that by reducing earth into fine dust (*rajas*) and hitting the latter with a stick, the earth finally disappears into the void (*śūnya*) and loses its nature of solidity? Examined in this way, the inherent nature of earth is non-existent (*anupalabdha*). But that which is non-existent is truly empty (*śūnya*). Therefore emptiness is the true nature (*bhūtalakṣaṇa*) of earth. And it is the same for all [so-called] specific natures (*bhinnalakṣaṇa*). This emptiness is called tathatā.

2) The dharmadhātu. – As I have said above (p. 2126F and following), dharmas taken individually (*pṛthak, pratyekam*) are empty. These emptinesses have their own respective modalities (*viśeṣa*) which are, however, tathatā. Together they form a single emptiness: the dharmadhātu.

This dharmadhātu itself is also of two kinds: the first, with a mind free of attachment (*nirāsaṅgacittena*), distinguishes (*paricchinatti*) dharmas as each having its own nature (*svabhāva, prakṛti*); the second is the immense dharma (*apramāṇadharma*), i.e., the true nature of dharmas (*dharmāṇāṃ bhūtalakṣaṇam* or *dharmatā).*

[*Viśeṣacintibrahmaparipṛcchā*][31]. – As has been said in the *Tch'e-sin king* (*Viśeṣacintasūtra*): "The dharmadhātu is immense."

The śrāvakas attain the dharmadhātu, but since their wisdom (*prajñā*) is limited (*sapramāṇa*), they cannot speak of its <2188> immensity (*apramāṇam*).[32] In the case of the dharmadhātu, they are like the man who

[30] Example already used above, p. 1821F, 2232F.

[31] T 586, k. 2, p. 43b12. – Above (p. 1848-1852F), the *Traité* cited a long extract from this Paripṛcchā, where Śāriputra and the bodhisattva Samantapuṣpa exchanged views on the dharmadhātu. For the Chinese and Tibetan versions of this work, see p. 1268, note).

[32] In the Saddharmapuṇḍarīka, p. 60, l. 8-10, Śāriputra, the most famed of the śrāvakas, having heard the first exposition of the *Lotus*, made the following comment to the Buddha: *Tulye nāma dharmadhātupraveśe* (in Tibetan: chos kyi dbyiṅs la ḥjug pa mtshuṅs na*) vayaṃ bhagavatā hīnena yānena niryātitāḥ / evaṃ ca me bhagavataṃs tasmin samaye bhavaty asmākam evaiṣo 'parādho naiva bhagavato 'parādhaḥ* /- In an equal introduction to the dharmadhātu [i.e., by introducing all of us alike – bodhisattvas and śrāvakas – into the dharmadhātu], Bhagavat has made us go by

goes to the great ocean (*mahāsamudra*) to empty out the water but who uses a vessel (*bhājana*) so small that he cannot collect the immense waters.

3) The bhūtakoṭi. – Because the dharmadhātu is actually proven (*bhūtena sākṣātkṛta*), it is the culmination (*koṭi*) [of reality]. Thus "the saint (arhat) is established in the culmination of reality (*bhūtakoṭyāṃ vyavasthitaḥ*)."[33]

II. SYNONYMITY OF THE THREE WORDS

Question. – Tathatā, dharmadhātu and bhūtakoṭi: these three things are identical (*ekārtha*) or different (*nānārtha*). If they are the same, why use three words? If they are three different things, it would be fitting to distinguish them now.

Answer. – The three words are synonyms (*paryāya*) serving to designate the dharmatā. Why is that?

Ignorant worldly people (*pṛthagjana*) have wrong views (*mithyādarśana*) of all the dharmas and speak of permanent (*nitya*), happy (*sukha*), pure (*śuci*), real (*bhūta*) and personal *(ātmaka*) dharmas.[34]

The disciples (*śrāvaka*) of the Buddha consider things according to their principal characteristics (*maulalakṣaṇa*). Then, not seeing any permanent dharmas, they speak of impermanence (*anityatā*); <2189> not seeing any happy dharmas, they speak about suffering (*duḥkha*); not seeing any pure dharmas, they speak about impurity (*aśuci*); not seeing any real dharmas, they speak about emptiness (*śūnyatā),* and not seeing any personal dharmas, they speak about non-self (*anātman*).

But, while not seeing permanent dharmas, seeing impermanence (*anityatā)* is a wrong view (*mithyādṛṣṭi*).[35] And it is the same for the views of suffering, emptiness, non-self and impurity. That is what is called tathatā.

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the Lower Vehicle. And so this thought has presented itself to me: it is, without a doubt, our [the śrāvakas'] fault, not the Bhagavat's.

- For this interpretation, see E. Burnouf, *Lotus*, p. 39, 361. The indivisibility (*aprabheda*) of the dharmadhātu has the single Vehicle as its corollary. Question in regard to the single Vehicle has been treated exhaustively by L. Hurvitz in *One Vehicle or Three?,* transl. into English by L Hurvitz , Jour. Ind. Phil., 3 (1975), p. 79-166.

[33] Allusion to the canonical saying: *Tiṇṇo pāraṃgato thale tiṭṭhati brāhmaṇo*: "Having crossed over and attained the other shore, the brāhmaṇa is on solid ground" (Anguttara, II, p. 5-6; IV, p. 11-13; Saṃyutta, IV, p. 157, 174-175; Itivuttaka, p. 57). In this saying, *brāhmaṇa* means *arahata*, and *pāraṃgata* is synonymous with *koṭigata* (cf. Mahāniddesa, I, p. 20).

[34] Worldly people fall into the four mistakes (*viparyāsa*), particularly the wrong view of eternalism (*śāśvatadṛṣṭi*).

[35] The śrāvakas fall into the wrong view of annihilation (*ucchedadṛṣṭi*), for it is one thing to determine that all dharmas are impermanent and another thing to hypostatize this impermanence (*anityatā*). Eternalism and nihilism have both been condemned by the Buddha (cf. p. 155F, etc.)

The tathatā is fundamentally indestructible (*avināśin*); this is why, [in the *Chandasūtra* of the Saṃyuktāgama] the Buddha enunciated the three rules constituting the three Seals of the Dharma (*dharmamudrā),* namely: *i*) "All conditioned dharmas are impermanent (*sarvasaṃskārā anityāḥ*); *ii*) All dharmas are non-self (*sarvadharmā anātmānaḥ*); *iii*) Nirvāṇa is peace (*śāntam nirvāṇam*)."[36]

Question. – But these three Seals of the Dharma are completely broken (*upaghāta*) by the Prajñāpāramitā[sūtra] where the Buddha says to Subhūti: "The bodhisattva-mahāsattva who considers form (*rūpa*) to be permanent (*nitya*) is not practicing the perfection of wisdom; the bodhisattva-mahāsattva who considers form to be impermanent (*anitya*) is not practicing the perfection of wisdom. And it is the same if he considers it as happy (*sukha*) or unhappy (*duḥkha*), self *(ātman*) or non-self (*anātman*), peaceful (*śānta*) or non-peaceful (*aśānta*)."[37] That being so, why speak of the Seals of the Dharma?

Answer. – The two sūtras [touched on here, namely, the *Chandasūtra* and the *Prajñāpāramitāsūtra*] are both the Word of the Buddha (*buddhavacana*), but it is in the Prajñāpāramitāsūtra that the Buddha spoke most clearly about the true nature of dharmas (*dharmatā* or *bhūtalakṣaṇa*). <2190>[**298a**]

There are people who, being attached to the error of permanence (*nityam iti viparyāse 'bhiniviṣṭa*), reject this eternalist view (*śāśvatadṛṣṭi*) but are not, however, attached to impermanence (*anityatā*): this is the true Seal of the Dharma (*dharmamud*ā). The fact of rejecting eternalism (*śāśvata*) and [in turn] adopting impermanence (*anityatā)* should not be considered as a Seal of the Dharma. It is the same in regard to the view of self *(ātmadṛṣṭi*) and the other views up to that of peace (*śāntadṛṣṭi*).

In the Prajñāpāramitā, [the Buddha] condemns attachment (*abhiniveśa*) to the wrong views of impermanence, etc., (*anityādṛṣṭi*), but does not condemn the fact of accepting nothing (*aparigraha*), of adopting nothing (*anabhiniveśa*).[38]

Having acquired this tathatā of dharmas, one penetrates into the dharmadhātu, one eliminates all opinions (*vipaśyanā)* and does not conceive any further beliefs, for "such is its essence (*prakṛtir asyaiṣā*)."[39]

Thus, when a small child (*bālaka*) sees the moon reflected in the water (*udakacandra*), he goes into the water to grab the moon but, unable to grab it, he is very sad. A wise person then tells him: "Such is its essence; so don't be sad (*daurmanasya*)."

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[36] *Chandasūtra* of the Saṃyukta (T 99,no. 262, k. 10, p. 66b14), having as correspondent the Pāli *Channasuttanta* of the Saṃyutta, III, p. 132, l. 26-27. In the former, the Buddha states: *Sarve saṃskārā anityāḥ, sarve dharmā anātmānaḥ, śāntaṃ nirvāṇam*; in the latter: *Sabbe saṅkhārā aniccā, sabbe dhammā anattā*. These are the seals of the Dharma (*dharmamudrā*): cf. p. 1369F.

[37] For the idea, cf. Pañcaviṃśati, p. 131 and foll., Śatasāhasrikā, p. 568 and foll.: *Bodhisattvena mahāsattvena prajñāpāramitāyaṃ caratā rūpam anityam iti … rūpaṃ duḥkham iti … rūpam anātmeti … rūpaṃ śāntam iti na sthātavya*. Similarly for the other skandhas.

[38] Cf. Pañcaviṃśati, p. 135, l. 2: *Yaḥ sarvadharmāṇām aparigraho 'nitsargaḥ sā prajñāpāramitā.* – The fact of not accepting and not rejecting any dharma is the perfection of wisdom.

[39] *Prakṛtir asyaiṣā* is a frequent refrain in Mahāyāna explanations: cf. p. 2031-2035F (definition of the 16 emptinesses), 2112F (in the Samṛddhisūtra), 2114F note.

Finally, to completely penetrate (*supravidh-*) the dharmadhātu is bhūtakoṭi.

III. TATHATĀ, DHARMADHĀTU AND BHŪTAKOṬI IN THE CANONCIAL SŪTRAS

Question. – In the system of the śrāvakas, why do they not speak of the tathatā, dharmadhātu and bhūtakoṭi, whereas they are often spoken of in many places in the Mahāyāna system?

Answer. – There are some places in the system of the śrāvakas where they are also spoken of, but these places are rather rare.

1) [*Bhikṣusūtra*].[40] – Thus it is said in the *Tsa-a-han* (Saṃyuktāgama): <2191>

There was a certain bhikṣu who questioned the Buddha: Was the twelve-membered dependent origination (*dvādaśāṅgapraītyapsamutpāda*) made by the Buddha or was it made by others?

The Buddha said to the bhikṣu: I myself did not make the twelve-membered dependent origination and it was not made by others.

Whether there are Buddhas or whether there are no Buddhas, the manner of being of the dharmas (*dharmāṇāṃ tathatā),* the dharma nature (*dharmatā),* the stability of dharmas (*dharmasthititā),* is eternal.

That is to say: this being, that is (*yad utāsmin satīdaṃ bhavati*), by the production of this, that is produced (*asyotpādād idam utpadyte*). That is to say: the formations have ignorance as condition (*yad idam avidyāpratyayāḥ saṃskārāḥ),* consciousness has the formations as condition (*saṃskārapratyayaṃ vijñānam*), and so on up to old-age-and-death (*jarāmaraṇa*) which is followed by grief (*śoka*), lamentation (*parideva*), suffering (*duḥkha*), sadness (*daurmanasya*) and torment (*upāyāsa*).[41]

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[40] This sūtra, the original Sanskrit of which we now possess but which has no exact correspondent in the Pāli Nikāya, has already been called upon by the *Traité*, p. 157F n. It is the *Bhikṣusūtra* of the Saṃyuktāgama (T 99, no. 299, k. 12, p. 85b-c, Nidānasaṃyukta, p. 164-165: *Anyataro bhikṣur yena bhagavāṃs …. saṃskārā yāvat samudayo nirodhaś ca bhavati /*

Transl. – A certain monk went to where the Blessed one was. Having gone there and having bowed down to the feet of the Blessed one, he said to the Blessed One:

Was dependent origination made by the Blessed One or by others?

O monk, dependent origination was not made by me or by others.

However, whether a Tathāgata appears or does not appear, stable is this dharmatā, the foundation for the existence of things. The Tathāgata himself, having recognized and fully understood this [dependent origination], enunciates it, makes it known, establishes it, analyzes it, reveals it, preaches it, teaches and illuminates it.

Namely: "This being, that is; from the production of this that is produced": "Formations have as condition ignorance", and so on up to: "Such is the origin and the cessation [of this great mass of suffering"].

[41] Note that *śokaparidevaduḥkhadauramanasya* is not one of the *aṅgas* of the twelvefold chain.

This not being, that is not (*asminn asatidaṃ na bhavati*); by the cessation of this, that ceases (*asya nirodhād idaṃ nirudhyate*). That is to say: the cessation of ignorance results in the cessation of the formations (*yad utāvidyānirodhāt saṃskāranirodhaḥ),* by the <2192> cessation of the formations consciousness ceases (*saṃskāranirodhād vijñānanirodhaḥ),* and so on up to the cessation of old-age-and-death (*jarāmaraṇa*), by means of which grief (*śoka*), lamentation (*parideva*), suffering (*duḥkha*), sadness (*daurmanasya*) and torment (*upāyāsa*) cease.

- This law of production and cessation (*utpādanirodhadharma*), whether there is a Buddha or there is not a Buddha, is eternal. This is the place where it is a question of the tathatā).[42]

2) [*Śāriputrasiṃhanādasūtra*].[43] – In the *Tsa-a-han* (Saṃyuktāgama), in the *Chö-li-fou che-tseu heou king* (Śāriputrasiṃhanādasūtra), it is said:

The Buddha questioned Śāriputra about the meaning of a verse (*padārtha*). Three times he asked him and three times Śāriputra was unable to answer. After the Buddha had given Śāriputra a brief instruction (*alpanirdeśa*), the Buddha went back to the vihāra to meditate.[44] <2193>

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[42] The *Bhikṣusūtra* us not the only canonical sūtra where tathatā occurs. The author could have mentioned the *Paccayasuttanta* of the Saṃyutta, II, p. 26, l. 5.

[43] The *Traité* has referred three times already (p. 220-221F; 1630F n. 2; 1746F) to this sūtra, all versions of which have been identified by E.Waldschmidt, *Identifizierung einer Handscrift des Nidānasaṃyukta*, ZDMG, 107 (957), p. 380-381:

1) Nidānasaṃyukta, p. 198-204. The scene takes place in Rājagṛha; the sūtra does not have a title, but here the *Traité* designates it under the name of *Śāriputrasiṃhanādasūtra* "Sūtra of the Lion's Roar of Śāriputra".

2) Saṃyuktāgama, sūtra 345, T 99, k. 14, p. 95b10-95c16. This is the Chinese version of the preceding.

3) Saṃyutta, II, p. 47-50. Sutta taking place at Sāvatthi and entitled *Bhūtam* in the same text (Saṃyutta, II, p. 47, l. 8), *Bhūtam idaṃ* in the Uddānas (ibid., p. 67, l. 29).

4) Saṃyutta, II, p. 54-56, sections III and IV of the *Kaḷārasutta* located at Sāvatthi.

- The Sanskrit-Chinese and Pāli versions show many divergences. C. Tripāthi has mentioned and discussed them in his remarkable edition of the Nidānasaṃyukta, p. 198-204.

[44] Nidānasaṃyutta, p. 198-203:

Tatra bhagavān āyuṣmantaṃ śāriputram āmantrayati / uktam idaṃ śāriputra mayā parāyaneṣv ajitapraśneṣu /

ye ca saṅkhyātadharmāṇi
ye ca śaikṣāḥ pṛthagvidhāḥ /
teṣāṃ me nipakasyeryāṃ
pṛṣṭaḥ prabrūhi māriṣa //
ke śāriputra śaikṣāḥ ke ca saṅkhyātadharmāṇi /

Evam ukta āyuṣmāñ śāriputras tūṣṇi / dvir api trir api bhagavān āyuṣmantaṃ śariputra, idam avocat… / dvir api trir apy āyuṣmañ śāripitras tūṣṇim abhūt /

Evam etad bhūtam [idaṃ] bhadanta … / yad bhūtaṃ tan nirodhadharmam iti viditvā nirodhadharmasya bhikṣur nirvide virāgāya nirodhāya paripanno bhavati / ima ucyante śaikṣḥaḥ … yad bhūtaṃ tan nirodhadharmam iti viditvā

nirodhadharmasya bhikṣur nirvide virāgaya nirodhāyānupādāyasravebhyaḥ suvimuktacitto bhavati / ima ucyante saṅkhyātadhrmaāṇāḥ /

Evam etac śāriputra / ...

Atha bhagavān utthāyāsanād vihāraṃ prāviśat pratisaṃlayanāya //

Transl. – Then the Bhagavat said to the venerable Śāriputra: Śāriputra, it was said by me, in the Questions of Ajita, to the Parāyana: "Some have assessed things (*saṅkhyātadharman*) well; others - and they are diverse – are still practicing (*śaikṣa*). Tell me, O friend, I the Sage am asking you, what is their behavior? Who are those who are still practicing and who are those who have assessed things well?

Thus questioned, Śāriputra remained silent. A second and a third time, the Bhagavat asked the same question; a second and a third time Śāriputra remained silent.

Then the Bhagavat said to the venerable Śāriputra: This arising …

- This is how it is, Lord. "This arises". Knowing that "what arises is destined to perish", a certain bhikṣu is directed to disgust, renunciation, cessation of that which is destined to perish: bhikṣus [like that] are called śaiksa. – Knowing that "what has arisen is destined to perish" certain bhikṣus, out of disgust, renunciation, cessation of that which was destined to perish, have their minds completely liberated from impurities: bhikṣus [like that] are called saṅkhyātadharman.

- That is so, O Śāriputra.

Then the Bhagavat arose from his seat and went back to the vihāra to meditate.

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The stanza *ye ca saṅkhyātadharmāṇi* occurs in the *Ajitamāṇavapucchā* of the *Pārāyanavagga* of the Suttanipāta, stanza 1038; it is cited in the Nettippakaraṇa, p. 17, and the Jātakas, IV, p. 266:

Ye ca saṃkhātadhammāse
ye ca sekhā puthū idha /
teasṃ me nipako iriyaṃ
puṭṭho pabrūhi mārisa //

It establishes a distinction between the śaikṣas 'disciples who are still practicing' (*śikṣā śīlam esām iti śaikṣāḥ*, according to Pāṇini, IV, 4, 62) and the saṅkhyātadharmans, i.e., the arhats or aśaikṣas 'who no longer practice'.

Three times the Buddha questions Śāriputra as to how they differ, and three times Śāriputra is silent. We are reduced to three hypotheses for the reasons for this silence (see those of Buddhaghosa in his Commentary on the Saṃyutta, II, p. 60, l. 16-61, l. 2; W. Geiger, *Saṃyutta-Nikāya*, II, p. 69, n.).

The Buddha prompts his great disciple with two words: *Būtaṃ idam*. Śāriputra repeats them and continues: *Bhūtam idam, yad bhūtaṃ tan nirodhadharmam* "This arises, and what arises is destined to perish." This is an old canonical saying (cf. Majjhima, I, p. 260, l. 9, 14, 20, 25), often formulated as follows: *Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ* "All that is destined to arise is destined to perish" (cf. Vinaya, I, p. 11, 16, 19, 23, 37, 40, 181, 226; II, p. 157, 192; Dīgha, I, p. 110, 148; II, p. 41, 43-44; Majjhima, I, p. 380, 501; II, p. 145; III, p. 280; Saṃyutta, IV, p. 47, 192; V, p. 423; Anguttara, IV, p. 186, 210; Udāna, p. 49. This saying condenses the doctrine of the pratītyasamutpāda into a few words. And it is indeed the pratītyasamutpāda we are dealing with here, for the difference between the śaikṣas and the saṅkhyātadharmans (= aśaikṣas) consists in the fact that the former must still penetrate this fundamental truth (dharmatā, tathatā, dharmadātu, etc.) whereas the latter have so complete an understanding of it that their impurities *(āsrava*) have been destroyed and their task is fulfilled.

Then Śāriputra rejoined the bhikṣus and said to them: As long as the Buddha did not give me his approval (*abhanumodanā),* I <2194> did not reply. But now, for seven days and seven nights without stopping, I myself would be able to furnish him with explanations on that subject.[45]

Then a certain bhikṣu said to the Buddha: After the Buddha had returned to the vihāra to meditate, Śāriputra uttered the lion's roar and boasted. The Buddha said to the bhikṣu: What Śāriputra said is true and not false. Why? Because Śariputra has penetrated well the dharmadhātu (*tathā hi śāriputrasya bhikṣor dharmadhātuḥ suptratividdhaḥ*).[46] <2195>

This is what Śāriputra has just explained here, and the Buddha congratulates him for his answer.

[45] Nidānasaṃyukta, p. 202-203: *Athḥāyuṣmāñ Śāriputro 'ciraprakārantaṃ bhagavantaṃ viditvā bhikṣūn āmantrayati / apratisaṃviditaṃ mām āyuṣmanto bhagavān etaṃ prathamaṃ praśnaṃ pṛṣtavān / tasya me 'bhūd apūrvaṃ dhandhāyitatvam / yataś ca me bhagavāṃs tat prathamaṃ praśnavyākaraṇam abhyanumoditavān tasya me etad abhavat / sacet kevālikāṃ rātrim bhagavān etam evārtham anyaiḥ padair anyair vyañjanaiḥ praśnaṃ pṛcchet kevalikām apy aham rātriṃ bhagavata etam evārthaṃ padair anyair vyañjanaiḥ praśnaṃ pṛṣṭo vyākuryām / saced ekaṃ divasam/ ekaṃ rātridivasaṃ/ saptāpi rātridivasāni Bhagavan mām etam evārtham anyaiḥ padair anyair vyañjanaiḥ praśnam pṛṣṭo vyakudivasāni bhagavata etam evārtham anyaiḥ padair anyair vyañjanaiḥ praśnaṃ pṛṣṭo vyākuryām* /

Transl. – Then, seeing that the Bhagavat had gone, Śāriputra said to the bhikṣus: While I did not yet know what he meant, O venerable ones, I felt more embarrassed than I have ever felt before. But as soon as the Bhagavat had approved of my first answer to his question, I had the following thought: If the Bhagavat questioned me on the same subject for a night using different phrases and different words, I would, for this whole night, be able to answer the Bhagavat on this same question using different phrases and different words. And it would be the same if the Bhagavat questioned me on the same subject for a day, or a night, or even seven days and seven nights.

[46] Nidānasaṃyukt., p. 203-204: *Athānyataro bhikṣur yena bhagavāṃs tenopajagāma / upetya bhagavatpādau śirasā vaditvaikānte 'sthāt / ekāntasthitaḥ sa bhikṣur bhagavantam idam avocat / āyuṣmatā bhadanta śāriputreṇa udārārṣabhī vāg bhāṣitaikāṃśa udgṛhītaḥ pariṣadi samyaksiṃhanādo nāditaḥ / apratisaṃ viditaṃ mām …*

Tathā hi śāriputrasya bhikṣor dharmadhātuḥ supratividdhaḥ //

Transl. – Then a certain bhikṣu went to where the Buddha was, and, having gone there, he bowed to the Buddha's feet and stood to one side; standing to one side, he said to the Buddha: Lord, a noble speech, a bull's speech, a categorical statement, was made by Śāriputra, and in the assembly he uttered a real lion's roar, saying: While I was ignorant of his meaning…, etc.

[The Buddha replied]: Truly, the dharmadhātu has been well penetrated by the bhikṣu Śāriputra.

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The bhikṣu who denounced to the Buddha what he belived to be Śāriputra's boasting was named Kaḷāra: cf. Samyutta, II, p. 50.

On the adjective *ārṣabha*, see above, p. 1592F, note 1.

When the canonical sūtras say the the dharmadhātu has been well penetrated (*supratividdha*) by the Buddha or by Śāriputra (cf. Dīgha, II, p. 8, l. 13-14; p. 53, l. 13-14; Majjhima, I, p. 396, l. 10; Saṃyutta, II, p. 56, l. 4), they have in mind the Hīnayāna dharmatā, namely the pratītyasamutpāda (cf. Saṃyutta, II, p. 25, l. 17 foll.). For the Mahāyāna, the dharmadhātu is the true nature of dharmas (*dharmatā)* which has, as sole nature, the absence of nature.

In the śrāvaka system, the nature of production and cessation (*utpādanirodhalakṣaṇa*) of all dharmas is considered to be tathatā, whereas in reality it is necessary to eliminate all views (*darśana*) in order to discover the true nature of dharmas (*bhūtalakṣaṇa* or *dharmatā).* In the passage cited here it was a question of the dharmadhātu. [**298b**]

Question. – In the passages [of the *Bhikṣusūtra* and the *Śāriputrasiṃhanādasūtra* which you have just cited], it speaks only of tathatā and dharmadhātu. Where then is it a question of bhūtakoṭi?

Answer. - As there were reasons to mention these two things, [namely, the tathatā and the dharmadhātu], these two sūtras cited here spoke of them.[47] But since there was no reason to mention the bhūtakoṭi, they did not speak of it.

Question. – But the bhūtakoṭi is nirvāṇa, and it is with nirvāṇa in mind that the Buddha preached the holy twelve-membered texts (*dvādaśāṅgadharmapravacana*). Why then do you claim that there was no reason to speak [about the bhūtakoṭi]?

Answer. – There are all kinds of names (*nānāvidha nāman*) to designate nirvāṇa: sometimes it is called detachment (*virāga*), sometimes perfection (*praṇīta*), sometimes deliverance (*niḥsaraṇa*).[48] These synonyms serve to designate the bhūtakoṭi. If [the sūtras cited here] did not use the latter term, we say it is because there was no reason to do so.

IV. SUPPLEMENTARY EXPLANATIONS

1) Let us return to the *sarvadharmāṇāṃ tathatā*"the manner of being of all dharmas". At the moment when dharmas are not yet arisen (*ajāta*) and at the moment of their arising (*jātisamaye*) dharmas are 'thus' (*tathā).* Once arisen, whether they are past (*atīta*) or present (*pratyutpann*a), they are are also 'thus' (*tathā).* This sameness of dharmas throughout the three times is called tathatā.

Question. – Dharmas not yet arisen (*ajāta*) do not <2196> have birth (*jātidharma*); when present (*pratyutpanna*), they have this dharma of birth and are capable of functioning, for present dharmas have a nature of activity (*kāritralakṣaṇa*); the recalling of past dharmas (*atītvastusmaraṇa*) is called the past (*atīta*). The three times, each of which is different, cannot be truly identical (*sama*). Why then do you claim that the tathatā is the identity of the three times (*tryadhvasamatā)*?

Answer. – In the true nature of dharmas (*bhūtalakṣaṇa* or *dharmatā),* the three times are identical and not different.

Where the śrāvakas speak of dependent origination (*pratītyasamutpāda*), the bodhisattvas speak of non-production (*anutpāda*): see above, p. 351F.

[47] The punctuation of the Taishß should be corrected; the period should be placed after *chouo*.

[48] On the synonyms for nirvāṇa, see L. de La Vallée Poussin, *Nirvāṇa*, p. 150-154.

As is said in the Prajñāpāramitā[sūtra] in the *Jou p'in* chapter (Tathatāparivarta): "The past tathatā, the future tathatā, the present tathatā and the tathatā of the Tathāgata are one and the same tathatā and are no different."[49]

Moreover, previously (p. 2062F), in the present *Louen-yi* (Upadeśa),[50] I have refuted the arising-dharma (*utpadadharma*). If there is no arising, the future (*anāgata*) and the present (*pratyutpanna*) are also without arising. Then how would the three times not be identical? What is more, past time (*atītādhvan*) is without beginning (*anādika*), future time (*anāgatādhvan*) is without end (*ananta*) and present time (*pratyutpannādhvan*) is without duration (*asthitika*). This is why the identity of the three times (*tryadvasamatā)* is called the tathatā [of dharmas].

2) Having cultivated the tathatā, the practitioner enters into the immense dharmadhātu. The dharmadhātu is nirvāṇa; it is indivisible (*abhedya*) and eludes futile proliferation (*niṣprapañca*). The dharmadhātu is the fundamental element (*maulabhāga*). Just as in yellow rock (*pītapāṣāṇa*) there is gold ore (*suvarṇadhātu*), just as in white rock (*pāṇḍarapāṣmaṇa*) there is silver ore (*rajatadhātu*), so, in all the dharmas of the world, there is the 'nirvāṇa-ore' (*nirvāṇadhātu*).[51]

By their wisdom (*prajñā*), their skillful means (*upāya*), their morality (*śīla*) and their meditative absorptions (*samādhi*), the Buddhas and the saints (*satpuruṣa*) ripen (*paripācayanti*) beings and lead <2197> (*upanayanti*) them to find this nirvāṇa-dharmadhātu. Beings with sharp faculties (*tīkṣnendriya*) know that all dharmas are dharmadhātu: these beings are like people having the superknowledge of magic *(ṛddhyābhijñā)* who are able to transform (*pariṇam-*) bricks into gold. Beings of weak faculties (*mṛdvindriya*) carefully scrutinize dharmas and finally find the dharmadhātu in them: they are like workers in a big foundry who breakup rock and finally find gold.

Moreover, the waters (*udaka*) that naturally flow downward end up all together in the ocean, finally all becoming of one taste (*ekarasa*), [the taste of salt]. It is the same for dharmas: their general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*svalakṣaṇa*) all end up in the dharmadhātu and they become assimilated into the single nature (*ekalakṣaṇa*) [which is none other than the absence of nature: *alakṣaṇa*[52]]: that is the dharmadhātu.

The thunderbolt (*vajra*) at the top of a mountain (*giryagra*) gradually sinks down to the bottom of the diamond level (*vajrabhūmi*) and there, rejoining its own element (*prakṛti* or *svabhāva*), it stops.[53] It is the

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[49] Pañcaviṃśati, chap. LIV: Tathatāparivarta, T 223, k. 16, p. 335c10-17; T 220, vol. VII, k. 513, p. 619c25-27. – Aṣṭasāhasrikā, p. 623: *Iti hi Subhūtitathatā cātītānagatapratyutpannatathatā ca tathāgatatathatā cādvayam etad advaidhikāram / evaṃ sarvadharmatathatā ca Subhūtitathatā cādvayam etad advaidhīkāram //*

[50] As we have seen above (Vol. III, Introduction, p. vii-viiiF and p. 1237F), the *Traité* presents itself under the name *Upadeśa*, in Chinese *Louen-yi*.

[51] The image developed here leads me [Lamotte] to translate nirvāṇadhātu as 'nirvāṇa-ore', but the meaning is more complex; cf. L. de La Vallée Poussin, *Nirvāṇa*, p. 155, 172.

[52] See p. 676F, 938F, 1376F, 1382F, 1621F, 1694F, 1703F, 1741F, 935F.

[53] The thunderbolt, cast by the powerful deities, strikes the summit of the mountains, passes through the earth (*pṛthivī)* and rejoins its natural element, the diamond level (*vajrabhūmi*) where it dissolves. Traditional cosmology does not

same with dharmas: when [**298c**] one analyzes and explores them wisely, one reaches the very center of the tathatā and, on leaving this tathatā, one enters into the intrinsic nature (*prakṛti* <2198> or *svabhāva*). The tathatā without birth from the very beginning *(ādyanutpanna)*[54] and eliminating all futile proliferation (*niṣprañca*) is called dharmadhātu.

When the calf (*vatsa*) is tied up, it cries and bawls but, when it has found its mother again, it immediately stops crying. It is the same with dharmas: many and diverse, they are dissimilar in being taken (*parigraha*) and being rejected (*utsarga*), but as soon as they are gathered into their dharmadhātu, they cease at once: there is no way to go beyond that (*nāsty utkramaṇasthānam*). That is the dharmadhātu.

3) Bhūtakoṭi. – As I have said above (p. 2188F), the dharmadhātu is called true (*bhūta*); and the place of entry is called the highest point (*koṭi*).

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Furthermore, taken individually (*pratyekam*), dharmas are ninefold (*nanavidha*):

1) They have existence (*bhava*).

2) Each has its own attribution. Thus the eye (*cakṣus*) and the ear (*śrotra*) are equally derived from the four great elements (*caturmahābhautika*), but the eye alone can see whereas the ear does not have the power to see. Or again, fire (*tejas*) has heat (*uṣṇatva*) for attribution, but it cannot moisten.

3) Each has its own power (*bala*). Thus fire has heat (*uṣṇatva*) for power, and water has moistness (*drava*) for power.

4) They each have their own causes (*hetu*).

5) They each have their own object *(ālambana*).

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mention this vajrabhūmi. According to the Sarvāstivādin system (Kośa, III, p. 138-148), very close to the canonical sources (Dīgha, II, p. 107; Saṃyutta, II, p. 103), the receptacle world (*bhājanaloka*) rests on space *(ākāśa*) upon which are superimposed, in turn, the circle of wind (*vāyumaṇḍala*) – solid and which cannot be shaken by the thunderbolt – the circle of the waters (*apāṃ maṇḍalam*), the level of gold (*kañcanamayī bhūmi*) and finally the earth proper (*pṛthivī*) with its mountains (*parvata*), its continents (*dvīpa*) and its outer surroundings, the cakravāda.

The vajrabhūmi of which the *Traité* is speaking here should be placed between the earth proper and the level of gold, and it is also on the level of gold that the vajrāsana 'diamond seat' rests - also called bodhimaṇḍa 'area of enlightenment' - on which all the bodhisattvas sit to realize *vajropamasamādhi* and thus become arhat and Buddha (cf. Kośa, III, p. 145). – For this bodhimaṇḍa, see *Vimalakīrtinirdeśa*, French transl., p. 199-200 note.

The *Traité* establishes close relationships between the bodhimaṇḍa and the vajrabhūmi in every manner. Pañcaviṃśati, p. 82, l. 2-3, states that "thanks to his *dharmacakṣus*, the bodhisattva knows that such and such a bodhisattva will sit (*niṣatsyate*) on the bodhimaṇḍa and such and such a bodhisattva will not". Commenting on this passage, the *Traité* (T 1509, k. 40, p. 350a17-19) comments: If the bodhisattva sees that, in the place where such and such a bodhisattva is, there is, under the earth (*pṛthivyā adhastāt*), the Vajrabhūmi to support this bodhisattva, and if he sees the devas, nāgas and yakṣas holding all kinds of offerings and coming to the bodhimaṇḍa, etc., he knows in advance that that particular bodhisattva will sit on the bodhimaṇḍa.

[54] Adopting the variant *pen wei cheng*.

6) They each have their own effect (*phala*).

7) They each have their own essence (*prakṛti*).

8) They each have their own limits (*paryanta*).

9) They each have their own opening up (*udghāṭana*) and preparations (*prayoga*).

When the dharmas arise, their existence and their other attributes make up nine things in all.

Knowing that these dharmas each have their existence and their full complement of attributes is the lower worldly tathatā (*avaratathatā).* – Knowing that these nine things finally end up in change (*vipariṇāma*) and ruin (*parikṣaya*) is the middling tathatā (*madhyā tathatā).* – Just as the body that comes from impurities (*aśuci*), even though it is bathed (*dhauta*) and adorned (*alaṃkṛta*), finally returns <2199> to impurity,[55] so dharmas are neither existent (*sat*) nor non-existent (*asat*), neither produced (*utpanna*) nor annihilated (*niruddha*). The absolute purity (*atyantaśuddhi*) that destroys all consideration about the dharmas (*dharmaparīkṣā)* is the higher tathatā (*agrā tathatā).*

Some say: In these nine things, there is a dharma called tathatā, just as there is solidity (*khakkhaṭatva*) in earth (*pṛthivī*), moistness (*dravatva*) in water (*ap-*), warmth (*tejas*) in fire, movement *(īraṇa)* in wind (*vāyu*), and consciousness (*vijñāna*) in mind (*citta*). Dharmas of this kind are called tathatā.

[*Paccayasutta*].[56] – Thus it is said in a sūtra: Whether there are Buddhas or there are no Buddhas (*utpādād vā tathāgatānām anutpādād vā tathāgatānām*), the tathatā, dharmatā, dharmasthitā remain in the world eternally, that is to say, the formations have ignorance as condition (*yad idam avidyāpratyayāḥ saṃskārāḥ*): that is the eternal tathatā, the primordial Law.

The dharmadhātu is the essence (*prakṛti* or *svabhāva*) in the nine things.

When one takes possession (*prāpnoti*) of the realization of the fruit (*phalasākṣātkāra*),[57] there is bhūtakoṭi.

Moreover, the true nature of dharmas (*bhūtalakṣaṇa* or *dharmat*ā) is eternally stable (*sthita*) and immobile (*akopya*). As a result of their passions, ignorance, etc., (*avidyādikleśa*), beings transform and distort this true nature. The Buddha and the saints (*satpuruṣa*) preach the Dharma to them using all kinds of salvific means (*nānāvidhopāya*) and annihilate their passions, ignorance, etc., so well that beings rediscover the true nature, primordial and unchanged, that is called tathatā. This true nature, in contact with ignorance (*avidyā),* is transformed and becomes impure (*aśuddha*); but if one eliminates ignorance, etc., one finds the

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[55] Compare the canonical topic mentioned above, p. 1154F, n. 1.

[56] Extract from the *Pratītyasūtra* of the Nidānasaṃyukta, p. 148 (Tsa a han, T 99, no. 296, k. 12, p. 84b12-c10) having as correspondent the *Paccayasuttanta* of the Saṃyutta, II, p. 25, l. 18-20:

Utpādād vā tathāgatānām anutpadād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ.

Uppādā vā tathāgatānam anuppādā vā tathāgatānaṃ ṭhitā vo sā dhātu dhammaṭhitatā dhammaniyāmatā idappaccayatā.

Sūtra already cited, p. 157F as n.; 2087F, n. 4.

[57] The saint does not produce (*notpādayati*) the dharmadhātu (= nirvāṇa); he actualizes it (*sākṣatkaroti*); in technical terms, he takes possession (*prāpanoti*) of the dharmadhātu.

true nature. It is called dharmadhātu, viśuddhi, bhūtakoṭi. That is the entry into [**299a**] the dharmadhātu. <2200>

The dharmadhātu is immense *(apramāṇa*), limitless (*ananta*), extremely subtle (*sūkṣma*) and admirable (*praṇīta*). There is no dharma that surpasses the dharmadhātu or that diverges from it. [In its presence], mind (*citta*) is fulfilled *(ārāgāyati*) and, without looking for anything else, it actualizes it (*sākṣātkaroti*). The traveller who, day after day, has gone on without ever stopping, no longer has the idea of starting again. It is the same for the yogin established in bhūtakoṭi. Take, for example, an arhat or pratyekabuddha who is established in bhūtakoṭi: even if Buddhas as many as the sands of the Ganges (*gaṅgānadīvālukopama*) were to preach the Dharma to him, he would not progress any further [because he has attained his goal]. Moreover, [having actualized nirvāṇa], he is no longer reborn in the threefold world (*traidhātuka*).

As for the bodhisattva entered into the dharmadhātu, it is uncertain whether he knows the bhūtakoṭi. Although he has not yet fully perfected (*paripṛ-)* the six perfections (*pāramitā),* he converts beings (*sattvān paripācayati*). If he realized [nirvāṇa] at that time, that would prevent him from [some day] attaining the bodhi of the Buddhas. From then on, by the power of his great compassion (*mahākaruṇā)* and his exertion (*virya*), the bodhisattva returns to exercising the practices.

Moreover, the bodhisattva knows that in the true nature of dharmas (*bhūtalakṣaṇa* or *dharmatā)* there is no eternal (*nitya*) dharma or happy (*sukha*) dharma or personal *(ātmaka*) dharma or real (*bhūta*) dharma. He also abandons these considerations of the dharmas *(dharmaparīkṣā).* The cessation (*nirodha*) of all considerations of this kind is precisely the true tathatā of dharmas, nirvāṇa, non-production (*anutpāda*), non-cessation (*anirodha*), primordial non-arising *(ādyanutpannatava*).[58]

Thus, water is cold, but if it brought close to fire, it gets hot; when the fire is extinguished, the heat disappears and the water gets cold again as before. Applying considerations of dharmas [to the tathatā] is like bringing the water close to the fire; suppressing all considerations about dharmas is like extinguishing the fire so that the water becomes cold again. That is the tathatā, truly and eternally susbsistent. Why is that? Because the dharmadhātu is like that.

Just as there is an empty aspect (*śūnyabhāga*) in every material dharma (*rūpin*), so there is a nature of nirvāṇa <2201> called dharmadātu in dharmas. The nature of nirvāṇa is also in the many skillful means (*upāya*) used to attain nirvāṇa. At the time when nirvāṇa is realized, tathatā and dharmadhātu are bhūtakoṭi.

Finally, the immense (*apramāna*), limitless (*ananta*) dharmadhātu, unable to be measured by the mind and mental events (*cittacaitta*), is called dharmadhātu. It is so wondrous that it is called bhūtakoṭi.

Ādhipatya

Third Section MASTERING THE FOUR GREAT ELEMENTS

[58] Adopting the variant *pen wei cheng*.

Sūtra (cf. Pañcaviṃśati, p. 25, l. 1-3; 27, l. 8-18; Śatasāhasrikā, p. 81, l. 11-82, l. 6). – Furthermore, Śāriputra, the bodhisattva-mahāsattva who wishes to calculate the number of subtle atoms contained in the great earth and mountains of the trisāhasramahāsāhasralokadhātu must practice the perfection of wisdom (*punar aparaṃ Śāriputra trisāhasramahāsāhasralokadhātau ye mahāpṛthivīparvataparamāṇas tāñ jñātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

The bodhisattva-mahāsattva must practice the perfection of wisdom if, after having cut a hair into a hundred pieces, he wishes, by means of only one of these pieces, to scatter into the air the waters contained in the great oceans, the rivers, the pools and the springs of the trisāhasramahāsāhasralokadhātu and to do that without harming the aquatic species therein (*trisāhasramahāsāhasralokadhātau yo mahāsamudreṣv apskandho mahānadīṣu nadiṣu taḍāgeṣu palvaleṣu taṃ sarvaṃ śatadhā bhinnayā vālāgrakoṭyābhyutkṣeptukāmena na ca tadāśrayān prāṇino viheṭhayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Suppose that all the fires of the trisāhasramahāsāhasralokadhātu were lit at the same time like at the time of the great fire at the end of the kalpa. The bodhisattva-mahāsattva who wishes to blow them out with a single brteath from his mouth must practice the perfection of wisdom (*yāvāṃs trisāhasramahāsāhasra lokadhātāv agniskandha ekajvālībhūto bhavet tad yathāpi nāma kalpoddāhe vartamāne, tam ekena mukhavātena praśamayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Suppose that all the great winds of the trisāhasramahāsāhasralokadhātu arose to sweep away with their breath the entire [**299b**] trisāhasramahāsāhasralokadhātu and all the Mount Sumerus as if they were all just rotting grass. If the bodhisattva-mahāsattva wishes to stop the force of these winds <2202> with his finger-tip so that they do not arise, he must practice the perfection of wisdom (*trisāhasramahāsāhasralokadhātau ye vātā imaṃ trisāhasramahāsāhasralokadhātuṃ sameruparvataṃ vidhvaṃsayeyus tad yathāpi nāma bisamuṣṭitām, tān sarvān ekenāṅguliparvāgreṇa saṃcchādayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. MASTERING THE EARTH ELEMENT

Question. - Why does the Buddha not praise the qualities (*guṇa*) of the bodhisattva, such as the six perfections *(ṣaṭpāramitā*), but rather he praises this great power (*mahābala*) [consisting of mastering the four elements]?

Answer. – Beings are of two types: *i*) those who love the good dharmas (*kuśaladharma*); *ii*) those who love the fruits of ripening (*vipākaphala*) resulting from the good dharmas. For those who love the good dharmas the Buddha praises the qualities (*guṇa*); for those who love the fruits of ripening resulting from the good dharmas he praises great magical power (*mahāṛddhibala*).

Moreover, some say that the fame enjoyed by the great elements (*mahābhūta*) is well justified: they are infinite (*ananta*), indestructible (*akṣaya*) and always present in the world; this is why there is nobody who is able to measure their dimensions exactly. People build cities (*nagara*) and palaces (*prāsāda*), but the materials they use are insignificant (*atyalpa*). The earth (*pṛthivī*) itself is very extensive (*vistīrṇa*), it supports the ten thousand things and is very solid (*dṛḍha*). This is why the Buddha says here that in order to know fully the number of subtle atoms (*paramāṇu*) contained in the earth (*pṛthivī*) and the Mount Sumerus of the trisāhasramahāsāhasralokadhātu and in order to know the respective part beings hold in regard to their actions, it is necessary to practice the perfection of wisdom.

Question. – The subtle atoms contained in a single stone (*pāṣāṇa*) are already difficult to count; what can be said of the subtle atomes contained in the earth and mountains of the trisāhasramahāsmahasralokadhātu? It is unbelievable [that they can be counted].

Answer. – The śrāvakas and pratyekabuddhas are unable to know them and, still less, the worldly people (*pṛthagjana*), but this number is known by the Buddhas and the great bodhisattvas. <2203>

[*Saddharmapuṇḍarīkasūtra*].[59] – Thus it is said in the *Fa-houa king* (Dharmapuṇḍarīkasūtra): <2204>

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[59] Saddharmapuṇḍarīka, VII, Pūrvayogaparivarta, p. 156, l. 5-157, l. 8 (compare Kashgar version, p. 26, l. 7-25; Gilgit version, p. 74, l. 7-21). –Tcheng fa houa king, transl. Dharmarakṣa, T 263, k. 4, p. 88b24-c10; Miao fa lien houa king, transl. Kumārajīva, T 262, k. 3, p. 22a23-b3.

Tadyathāpi nāma bhikṣavo yāvān iha trisāhasramahāsāhasre lokadhātau pṛthivīdhātus taṃ kaścid eva puruṣaḥ sarvaṃ cūrnikuryān maṣiṃkuryāt / atha khalu sa puruṣas tasmāl lokadhātor ekaṃ paramāṇurajo gṛhītvā pūrvasyāṃ diśi lokadhātusāhasram atikramya tadekam paramāṇuraja upanikṣipet / atha sa dvitīyaṃ ca paramaṇurajo gṛḥīvā tataḥ pareṇa parataraṃ lokadhātusāhasram atikramya dvitīyaṃ paramāṇuraja upanikṣipet / anena paryāyeṇa sa puruṣaḥ sarvāvantam pṛthivīdhātum upanikṣipet pūrvasyāṃ diśi /

tat kiṃ manyadhve bhikṣavaḥ śakyaṃ teṣaṃ lokadhātūnām anto vā paryanto vā gananayādhigantum /

ta āhuḥ / no hīdam bhagavan no hīdaṃ sugata /

bhagavān āha / śakyaṃ punar bhikṣavas teṣaṃ lokadhātūnāṃ kenacid gaṇakena gaṇakamahāmātreṇa vā gaṇananayā paryanto 'dhigantuṃ yeṣu vopanikṣitāni tāni paramāṇurajāṃsi yeṣu vā nopanikṣiptāni / na tv eva teṣāṃ kalpakoṭinayutaśatasāhasrāṇām śakyaṃ gaṇanāyogena paryanto 'dhigantum / yāvantaḥ kalpās tasya bhagavato mahābhijñajñānābhibhuvas tathāgatasya parinirvṛtasyaitāvān sa kālo 'bhūd evam acintya evam apramāṇaḥ / taṃ cāhaṃ bhikṣavas tathāgataṃ tāvacciram parinirvṛtam anena tathāgatajñānadarśanabalādhānena yathādya śvo vā parinirvṛtam anusmarāmi /

Transl. – It is, O momks, as if a man reduced the earth element of this trisāhasramahāsāhasralokadhātu to powder or dust. Then, let him take a pinch of extremely fine dust in this universe, let him go to a thousand universes in the eastern direction and scatter this extremely fine dust there. Next let this man take a second pinch of extremely fine dust, go to a thousand universes beyond the first and scatter this second pinch of dust there; let him dispose in this way the entirety of this earth element in the eastern direction.

What do you think, O monks? Is it possible to calculate the total number of universes [thus reached]?

The monks said: That is not possible, O Bhagavat; that is not possible, O Sugata.

The Bhagavat continued: On the contrary, O monks, it is possible that a great mathematician, a great master of arithmetic, could calculate the total number of these universes, as many as those where the extremely fine dust was

[Addressing the bhikṣus, the Buddha said to them:] "It is as if a man reduced to dust (*cūrṇikuryāt*) the earth and mountains of the present trisāhasramahāsāhasralokdhātu, then, [taking a pinch of this dust], he crossed over a thousand universes of the eastern direction and there set down this dust; next, [taking a second pinch of dust] he crossed over a thousand universes [beyond the first thousand] and there set down [the second pinch of dust]; finally in the same way, he used up all the dust of the present trisāhasramahāsāhasralokadhātu."

Then the Buddha asked the bhikṣus: "Is it possible to know by calculation (*gaṇanā)* the number of pinches of dust and the universes?"

The bhikṣus answered: "It is impossible."

The Buddha replied: "On the contrary, it is possible to attain [by calculation] the total number (*śakyaṃ gaṇanayā paryanto 'dhigantum*) of these universes, as well as those in which the dust was not put. As for the number of kalpas that have elapsed since the buddha *Ta-t'ong-houei* (Mahābhijñājñānābhibhū) appeared in the world, it is like the fine dust contained in universes as numerous as the sands of innumerable Ganges (*apramāṇagaṅgānadīvālukopama*)."

And the Buddhas and the great bodhisattvas, however, know it all; all the more reason when it is only a matter of universes as numerous as the sands of one single Ganges.

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disposed, as many as those where it was not disposed. On the contrary, it is not possible, by calculation, to reach the total number of hundreds of thousands of *koṭinayutas* of kalpas that have elapsed since the Bhagavat Mahābhijñājñānābhibhū entered into complete nirvāṇa, so great, so inconceivable, so immense is the time [separating us from it]. And moreover, O monks, I myself, by using the power of knowledge and vision of a tathāgata, remember this tathāgata Mahābhijñājñānābhibhū, who entered complete nirvāna so long ago, as though his parinirvāṇa had taken place yesterday or today.

- This passage of the Lotus has been translated twice by Kumārajīva, once in his Chinese version of the *Traité* (T 1509, k. 32, p. 299b17-24) finished at Siao-yao-yuan at Tch'ang-ngan on the 27th day of the 7th year of the *hong-che* period, i.e., February 1, 406 (see above, Vol. III, Introduction, p. XLV); a second time in his Chinese version of the Saddharmapuṇḍarīka T 262, k. 3, p. 22a23-b3) finished a few months later at Ta-sseu at Tch'ang-ngan during the summer of the 8th year of the hong-che period, also 406 (cf. Tch'ou,T 2145, k. 2, p. 10c19; K'ai-yuan, T 2154, k. 4, p. 512b23-24). The second translation is more literal than the first and, for this passage at least, it does not seem that Kumārajīva was inspired by the translation of the Lotus (T 263, k. 4, p. 88b24-c10) made previously by Dharmarakṣa who had begun the 10th day of the 8th month of the 7th year of the *t'ai-k'ang* period, i.e., September 15, 286 (cf. K'ai-yuan, T 2145, k. 2, p. 494a15).

According to Japanese research, the Lotus sūtra cited in the *Traité* seems to have been a version in the middle of Kumārajīva's original and Dharmarakṣa's original: see H. Nakamura, *A Survey of Mahāyāna Buddhism with bibliographical notes*, Part I, Jour. of Intercultural Studies, 3 (1976), p. 97. It would be interesting to know which Sanskrit version – the version from Nepal, Kashgar or Gilgit – it most closely resembles.

Furthermore, speaking of 'immense' (*apramāṇa*) things is to conform to the human point of view. Thus it is said that the waters of the great ocean are immense when they have the depth of eighty thousand yojanas,[60] and *Lo heou* (Rāhu), king of the Asuras, has no problem in measuring it.[61]

Question. – How does one obtain such a science [of measuring] by practicing the Prajñāpāramitā?

Answer. – There are men who, by practicing the Prajñāpāramitā, <2205> destroy the conflicting emotions (*kleśa*), wrong views (*mithyādṛṣṭi*), futile chatter [**299c**] (*prapañca*), and penetrate into the very profound *dhyānas* and absorptions (*samāpatti*) of the bodhisattvas. By the purity and extent of their memory (*smṛti*) and their knowledge (*jñāna*), they are able to distinguish the subtle atoms (*paramāṇu*) of all the substances (*rūpa*) and know their number.

Moreover, the Buddhas and the great bodhisattvas who have obtained the unhindered liberations (*anāvaraṇavimokṣa*) do not consider calculations higher than that to be difficult (*kṛcchra*) and, still less, that calculation.

Moreover, there are people for whom the solidity (*dṛḍhatva*) of the earth (*pṛthivī*) and the absence of shape (*saṃsthāna*) of the mind (*citta*) are wrong. This is why the Buddha has said that the power of the mind (*cittabala*) is great.

By cultivating the Prajñāpāramitā, this great earth (*mahāpṛthivī*) is reduced to its subtle atoms (*paramāṇu*). Because the earth element possesses color (*rūpa*), odor (*gandha*), taste (*rasa*) and touch (*spraṣṭavya*), it is heavy (*guru*) and does not have activity (*kriyā)* on its own. – Because the water (*ap-*) element has no taste (*rasa*), it is superior to earth by means of its movement (*calana*). - Because the fire (*tejas*) element has neither odor (*gandha*) nor taste (*rasa*), it is superior to water in its power (*prabhāva*). – Because the wind (*vāyu*) element is neither visible (*rūpa*) nor has it any taste (*rasa*) or touch (*spraṣṭavya*), it is superior to fire by means of its movement (*īraṇa*). – The mind (*citta*) which has none of these four things [color, taste, smell and touch] has a still greater power.[62] <2206>

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[60] Kośa, III, p. 143.

[61] See p. 2091F.

[62] According to the Pañcavastuka, ed. J. Imanishi, p. 6-7, reproduced at the beginning of the Prakaraṇapāda (T 1541, k. 1, p. 627a; T 1542, k. 1, p. 692b), matter (*rūpa*) is the four great elements (*mahābhūta*) and the material derived from the four great elements (*mahābhūtany upādāyarūpa*).

The four great elements are the elements (*dhātu*) earth (*pṛthivī*), water (*ap-*), fire (*tejas*) and wind (*vāyu*).

Derived matter, also called *bhautika rūpa*, is:

i) the five derived organic materials, namely: the organs (*indriya*) of the eye (*cakṣus*), ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā)* and body (*kāya*).

ii) the five inorganic derived materials, namely, color (*rūpa*), sound (*śabda*), odor (*gandha*), taste (*rasa*), part of touch (*spraṣṭavyaikadeśa*) and non-information (*avijñapti*).

The *Traité* adds here that, taken *in abstracto* and individually, the four great elements do not support the same number of inorganic derived materials: earth (*pṛthivī*) supports color, odor, taste and touch (cf. Kośa, IX, p. 288); water (*ap-*) has no taste; fire (*tejas*) has no odor or taste; wind (*vayu*) has no color, no taste and no touch.

But when the mind abounds in afflictive emotions (*kleśa*), in fetters (*saṃyojana*) and bonds (*bandhana*), its power is very small (*atyalpa*). Impure but good minds (*sāsravakuśalacitta*) have no afflictive emotions; however, since they still grasp characteristics (*nimittāny udgṛhnanti*), their power is small (*alpa*) also. In adepts of the two Vehicles, [śrāvaka and pratyekabuddha], pure minds no longer grasp characteristics and, nevertheless, since the wisdom of these adepts is limited, as soon as they leave the pure Path (*anāsravamārga*), their six organs (*ṣaḍindriya*) [begin again] to imagine and to grasp the characteristics of dharmas (*dharmanimitta*), and this is why they do not exhaust all the power of mind (*cittabala*). By contrast, in the Buddhas and great bodhisattvas, wisdom is immense (*apramāṇa*), unlimited (*ananta*), always deep in the *dhyānas* and the meditative absorptions (*samāpatti*). There is no difference between saṃsāra and nirvāṇa. The True nature of dharmas (*bhūtalakṣaṇa* or *dharmatā)* is true (*bhūta*) and undifferentiated (*abhinna*). Taken by itself, knowledge (*jñāna*) is both good and bad, but, in those who cultivate the Prajñāpāramitā, it is absolutely pure (*atyantaviśuddha*) and free of obstacles (*apratigha*). In one moment they can count the subtle atoms (*paramāṇu*) contained in the great earth and the mountains of trisāhasramahāsāhasralokadhātus as numerous in each of the ten directions (*daśasu dikṣu*) as the sands of all the Ganges (*sarvagaṅgānadīvālukopama*), and all the more so, those contained in each of the ten directions in universes as many as the sands of a single Ganges.

Finally, although outside of the Prajñāpāramitā one is able to conquer the superknowledge of magic *(ṛddhyabhijñā),* the latter will never equal the [mathematical] knowledge of which I have just spoken. This is why the Prajñāpāramitā says that in order to obtain this great power of magic (*mahāṛddhibala*), it is necessary to practice the perfection of wisdom. <2207>

II. MASTERING THE WATER ELEMENT

Some say that water (*ap*-) is the greatest of all substances. Why? Because at the zenith (*ūrdhvam*), at the nadir (*adhas*) and at the four cardinal points (*diś*) of the great earth (*mahāpṛthivī*), there is no place where there is no water. If the Lokapāla gods did not moderate the rain (*varṣa*) of the heavenly nāgas and if there

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A great element is the more subtle and the more powerful the smaller the number of derived substances it supports: the wind, which supports only odor, is the strongest of the four great elements.

But all of this is theoretical, for the great elements never appear in the form of isolated subtle atom (*paramāṇu*) but in the form of conglomerates of atoms (*saṃghātaparamāṇu*) or, if one wishes, molecules. The molecule into which sound does not enter, into which no organ enters, involves eight substances (*aṣṭadravyaka*) at least, namely: the four great elements (*catvāri mahābhūtāni*) and four derived substances (*catvāry upādāyarūpāṇi*): color, odor, taste and touch (cf. Kośa, II, p. 144-145).

The mind (*citta*), which is non-material (*arūpin*) and has no derived substance to support, is infinitely more subtle (*sūkṣma*) than the most subtle of the four great elements. That is why the Buddha said that its power is very great.

were no jewel (*maṇi*) to disperse the waters,[63] heaven and earth would collapse. Furthermore, it is as a result of the waters that the classes of animate (*sattva*) and inanimate (*asattva*) beings in the world take birth (*jāti*) and grow (*vṛddhi*). That is why we can know that water is very great. This is why the Buddha says here that the bodhisattva who wishes to know the number of drops of water (*bindu*) and to disperse them drop by drop so that they have no more power, must practice the perfection of wisdom.

III. MASTERING THE FIRE ELEMENT

Some say that the fire element (*tejas*) is the greatest. Why? Because it has [**300a**] no odor (*gandha*) or taste (*rasa*) and because if water greatly overflows its banks, fire can destroy it. The power of fire is so great that it can burn the ten thousand things and illuminate all the shadows (*andhakāra*). From that, we know that fire is very great. This is why the Buddha says here that the bodhisattva who wishes to extinguish the great fire by his breath (*mukhavāta*) should practice the perfection of wisdom.

Question. – But it is thanks to the wind (*vāta*) that fire is finally kindled (*jvalibhavati*); how then do [wind and fire] mutually destroy each other?

Answer. – Although they are mutual causes, they destroy each other in time.

Question. – So be it. But fire is immense (*apramāṇa*), whereas <2208> the bodhisattva's breath (*mukhavāta*) is very small (*atyalpa*); how can it destroy fire?

Answer. – Thanks to his dhyānas and absorptions (*samāpatti*), the bodhisattva who is cultivating the Prajñāpāramitā attains a magical superknowledge *(ṛddhyabhijñā)* thanks to which he can change (*pariṇam-*) his body and make it bigger. The breath from his mouth (*mukhavāta*) equally increases and can extinguish the fire.

Moreover, thanks to magical power *(ṛddhibala*), a small wind is able to destroy, just as a small thunderbolt (*vajra*) is able to break up a big mountain. This is why, in view of this magical power, gods and men all submit.

Furthermore, because fire devastates vast spaces, the bodhisattva has compassion (*anukampate*) for beings and destroys the fire by his magical power.

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[63] The jewel for dispersing the waters, *siao chouei tchou*, is different from the jewel for purifying water *ts'ing chouei tchou* (in Sanskrit*, udakaprasādakamaṇi*) which the *Traité* will mention later (T 1509, k. 36, p. 325c21): "It is like the clear water of a pool: when a mad elephant enters it, it turns into a quagmire; but if the jewel for purifying water enters into it, the water becomes pure." For the latter, see also Suvikrāntavikrīparipṛcchā, T 231, k. 6, p. 717b19; Satyasiddhiśāstra, T 1646, k. 4, p. 266a5; Milindapañha, p. 35, l. 8 (*udakappasādako maṇi*) and its Chinese versions: T 1670A, k. 1, p. 697b5; T 1670B, k. 1, p. 707c4; P. Demiéville, *Les versions chinoises du Milindapañha*, BEFEO, XXIV (1924), p. 105, n. 4; Visuddhimagga, ed. H. C. Warren, p. 393, l. 6.

Finally, establishing a trisāhasramahāsāhasralokadhātu is very difficult, but by his merits (*puṇya*) and his wisdom (*prajñā*), the bodhisattva is able to govern it.

IV. MASTERING THE WIND ELEMENT

Some say that, of the four great elements (*mahābhūta*), the power of the wind (*vāyu*) is the greatest. Having neither form (*rūpa*) nor odor (*gandha*) nor taste (*rasa*), its mobility (*īraṇā)* is very great. Just as space *(ākāśa*) is infinite, so wind too is infinite. The success or failure of giving birth depends on wind.[64] The power (*prabhāva*) of the great winds shakes the mountains of the trisāhasramahāsāhasralokadhātu. This is why the Buddha says here that the bodhisattva who wishes to stop the force of the winds with one finger should practice the perfection of wisdom. Why? Because the true nature (*dharmatā)* of the Prajñāpāramitā is immense (*apramāṇa*) and infinite (*ananta*), it can make the finger have such strength. <2209>

Ākāśadhātuspharaṇa

Fourth Section FILLING ALL OF SPACE

Sūtra (cf. Pañcaviṃśati, p. 28, l. 1-2; Śatasāhasrikā, 82, l. 6-9). – Furthermore, Śāriputra, the bodhisattva-mahāsattva should practice the perfection of wisdom if he wants, by means of one single paryaṅka (by sitting cross-legged), to fill the entire space element in the trisāhasramahāsāhasralokadhātu (*Punar aparaṃ Śāriputra yas trisāhasramahāsāhasre lokadhātāv ākāśadhātus taṃ sarvam ekena paryaṅkena spharitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. - Why does the bodhisattva sit cross-legged (*paryaṅkam ābhujya niṣīdati*) in this way?[65]

Answer. – Brahmā Devarāja, who rules the trisāharalokadhātu, had some wrong ideas (*mithyādṛṣṭi*) and considered himself to be great. But when he saw the Bodhisattva, sitting cross-legged and filling space, his proud thoughts (*mānacitta*)[66] vanished.

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[64] Cf. Kośabhāṣya, p. 130, l. 6-8: *Tasya khalu kālānatareṇa paripākaprāptasya garbhaśalyasyābhyantarāt mātuḥ kukṣau karmavipākajā vāyavo vānti ye taṃ garbhaśalyaṃ saṃparivarttya mātuḥ kāyāvakṣaradvārābhimukham avasthāpayanti / sa krūrapuriṣapiṇḍa ivātimātraṃ sthānāt pracyuto duḥkhaṃ saṃparivarttyate /* - Later, when the embryo, this thorn, has come to maturity inside the womb, there arise the winds arisen from the maturation of actions, which turn the embryo and push it towards the gate of impurity of the mother's body. This embryo, removed from its place, such a mass of bloody excrement, is painfully handled.

[65] For the paryaṅka and the benefits of this position, see above, p. 432-433F.

[66] Brahmā Devarāja's pride has already been mentioned above, p. 561-562F, 2079F, n. 2.

Moreover, by his skillful means (*upāyakauśalya*) coming from this magical superknowledge (*eko 'pi bhūtvā bahudhā bhavati*), being many, he becomes one (*bahudhāpi bhūtvaiko bhavati*), being small he becomes large, being large he becomes small and, if he wants to manifest extraordinary things *(āścarya*), he is able to sit and fill all of space *(ākāśa*).

Finally, it is in order to prevent the asuras and the nāgarājas from tormenting beings that the Bodhisattva sits and fills space, thus assuring the safety of beings (*sattvakṣema*).

[*Nandopanandanāgarājadamanasūtra*].[67] – Thus, when the nāgarājas *Nan-t'o* (Nanda) and *P'o-nan-t'o* (Upananda), the older and the younger, wanted to destroy the city of Śrāvastī, they rained down weapons *(āyudha*) and poisonous [**300b**] snakes *(āśīviṣa*), but *Mou-lien* (Maudgalyāyana), at that time properly seated, filled space and changed the offensive weapons into perfumed flowers and necklaces (*hāra*).

This is why the Prajñāpāramitā says here that the bodhisattva-mahāsattva should practice the perfection of wisdom if, by means of a single paryaṅka, he wants to fill all the space in the trisāhasramahāsāhasralokadhātu. <2210>

Ekapiṇḍapāta

Fifth Section CASTING THE MOUNT SUMERUS FAR AWAY

Sūtra (cf. Pañcaviṃśati, p. 28, l. 2-5; Śatasāhasrikā, p. 82, l. 9-12). – Furthermore, the bodhisattva-mahāsattva should practice the perfection of wisdom if he wants, by means of a single hair, having raised up all the Sumerus, king of the mountains, in the trisāhasramahāsāsralokadhātu, to cast them beyond innumerable and incalculable universes, without harming the beings in them (*Punar aparaṃ trisāhasramahāsāhasralokadhātau ye sumeruparvatarājās tān sarvān ekena vālenābhyutkṣipyāprameyān asaṃkhyeyān lokadhātūn samtikramya prakṣipeyaṃ na tu sattvān viheṭhayeyam iti bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – How can the bodhisattva raise the Mount Sumerus and the mountains and cast them far away beyond the innumerable universes of the other directions?

Answer. – He has no need of a lever, and this emphasizes the power of the bodhisattva who is able to lift up the mountains.

Moreover, when the Buddha is going to preach the Dharma, the bodhisattvas first adorn the trisāhasramahāsāhasralokadhātu and remove the mountains so that the ground is leveled out (*sama*).

[67] For this sūtra, see p. 189F, n. 3; 1359F, n. 3.

[*Saddharmapuṇḍarīkasūtra*].[68] – See what was said in the *Fa-houa king* (*Dharmapuṇḍarīkasūtra*): "When the buddha [Śākyamuni] <2211> was about to join the emanated buddhas (*nirmita buddha*), he first leveled out the ground and also, wanting to manifest extraordinary things (*adbhuta*), he made it so that beings could see them."

How is that? Each Mount Sumeru has a height of 84,000 yojanas.[69] To raise up one single Sumeru is already extraordinary (*adhbhuta*); to say nothing about [when the Bodhisattva raises] the hundred koṭis[70] of Sumerus in the trisāhasramahāsāhasralokadhātu; to say nothing about raising with a single hair (*ekena vālāgreṇa*) the hundred koṭis of Sumerus in the trisāhasramahāsāhasralokadhātu and casting them out beyond innumerable (*aprameya*) and incalculable (*asaṃkhyeya*) universes. The beings who see this extraordinary exploit of the bodhisattva all produce the mind of supreme complete enlightenment (*anuttarasamyak-saṃbodhicitta*) and have the following thought: "If this bodhisattva who has not yet attained the bodhi of the Buddhas possesses such magical power *(ṛddhibala*), what will it be when he becomes Buddha?"

That is why the Prajñāpāramitāsūtra spoke thus.

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68 Saddharmapuṇḍ., chap. XI. – While the Buddha Śākyamuni was preaching the *Lotus* in the Sahā universe, a stūpa appeared in the sky; in this stūpa was enclosed the body of the tathāgata Prabhūtaratna. In order to pay homage to him, Śākyamuni miraculously created from his own body a large number of forms of the Tathāgata which, in the ten directions of space, each in the different Buddha fields, taught the Dharma to beings. All these Tathāgatas decided to go to the Sahā universe in the presence of the Buddha Śākyamuni to see and venerate the stūpa of Prabhūtaratna. There appeared with them in the Sahā universe twenty hundreds of thousands of myriads of koṭis of Buddha fields, marvelously decorated, without villages, without cities and without mountains.

Then, continues the Saddharmapuṇḍarīka (p. 245-246): *Atha khalu punar bhagavāñ śākyamunis tathāgato 'rhan samyaksaṃbuddhas teṣāṃ tathāgatavigrahāṇām āgantānām avakāśaṃ nirmimīte sma / … tāni ca sarvāni bahubuddhakṣetrāṇy ekam eva pṛthivīpradeśaṃ parisaṃsthāpayām āsa samaṃ ramaṇīyaṃ saptaratnamayaiś ca vṛkṣaiś citritam*. - Then the blessed Tathāgata Śākyamuni, arhat, completely and fully enlightened, created a space to contain these tathāgata-forms that had just arrived … All these numerous Buddha fields Śākyamuni established as a single Buddha land, flat, pleasant, embellished with trees made of the seven jewels.

According to the *Traité*, the intention of the leveling of the ground and the disappearance of the mountains "carried to other universes" was to render the miracle visible to the eyes of all.

The *Traité* refers to the same chapter of the *Lotus* above, p. 417-418F.

69 Sumeru is 84,000 yojanas in length, 84,000 yojanas in width, plunges into the water to a depth of 84,000 yojanas and emerges from the water to a height of 84,000 yojanas.

Aṅguttara, IV, p. 100: *Sineru pabbatarājā caturāsītiyojanasahassāni āyāmena caturāsītiyojanasahassāni vithārena caturāsītiyojanasahassāni mahāsamudde ajjhogāḷho caturāsītiyojanasahassāni mahāsamuddā accuggato*.

See also Atthasālinī, p. 298, l. 13-14; Kośa, III, p. 143.

70 A hundred koṭis, i.e., a billion, *koṭi* here being equal to 10,000,000 (cf. Kośa, III, p. 189, l. 34). See above, p. 448F and n. The universe of four continents contains only one Sumeru, but in a trisāhasramahāsāhasra, this number is 1000 carried to the third power, i.e., a billion.

Sixth Section HONORING ALL THE BUDDHAS BY MEANS OF A SINGLE OFFERING

Sūtra (cf. Pañcviṃśati, p. 28, l. 11-15; Śatasāhastikā, p. 82, l. 16-85, l. 10). – The bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes, by means of one and the same morsel of food, to satisfy all the Buddhas and their disciples present in each of the ten directions in universes as numerous as the sands of the Ganges. The bodhisattva-mahasattva must practice the perfection of wisdom if he wishes, by means of one and the same object (garment, flower, perfume, necklace, powder, unguent, incense, lamp, banner, parasol, etc.) to honor all the Buddhas and their disciples (*Yāvanto daśasu dikṣu gaṅgānadivālukopameṣu lokadhātuṣu buddhā bhagavantaḥ saśrāvakasaṃghās tān sarvān ekenā piṇḍapātena pratipādayitukāmena bodhisattvena* <2112> *mahāsattvena prajñāpāramitāyāṃ śikṣitavyam. Yāvanto buddhā bhagantaḥ saśrāvakasaṃghās tān sarvān ekavastrapuṣpagandhahāracūrṇavilepanadhūpadīpadhvajapatākacchattreṇa pūjayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).*

Śāstra. –

Question. – To offer one and the same morsel of food (*ekapiṇḍapāta*) to a single Buddha and his monks is already difficult (*duṣkara*); to say nothing of the bodhisattva offering this morsel to Buddhas and their saṃghas in each of the ten directions, as numerous as the sands of the Ganges?[71]

Answer. – The merit of the offering (*pūjāpuṇya*) resides in the intention (*citta*) and not in the thing offered. It is with a great intention that the bodhisattva offers this single morsel to all the Buddhas and all their saṃghas of the ten [**300c**] directions. Whether they are far (*dūre*) or near (*sāntike*) is unimportant. This is why all the Buddhas see (*paśyanti*) this offering and accept it (*pratighṛṇanti*).

Question. – All these Buddhas have omniscience (*sarvajñāna*) and consequently see the offering and accept it; but the monks themselves do not have omniscience; how could they see it and accept it?

Answer. – The monks neither see it nor know it, and yet the donor (*dāyaka*) of the offering gains merit (*puṇya*). Thus, when a man sends a messenger to carry an offering to another, even if this other person does not receive it, the man gains the offering of the gift. Also, in the concentration of loving-kindness (*maitrīsamādhi*), even though nothing is given to the beings [who are the object],[72] the yogin [who is practicing it] gains an immense merit.

Furthermore, the bodhisattvas are endowed with immense and unchanging qualities (*apramāṇākṣaraguṇasaṃpanna*); when they offer a single morsel (*piṇḍapāta*) to all the Buddhas and their saṃghas of the ten directions, the latter are satisfied and yet the morsel is not used up, like a plentiful

[71] In other words, to satisfy one Buddha and his saṃgha by a single ball of rice is already difficult. It is still more difficult to satisfy, with this single morsel, an incalculable number of Buddhas and saṃghas.

[72] See above, p. 1240F.

(*udbhida*) spring the output of which does not dry up.[73] <2213> Thus, when Mañjuśrī offered a bowl of little cakes (*modaka*) to 84,000 monks, all of them were satisfied but the cakes were not used up.

Moreover, here the bodhisattva offers only one single bowl of food to all the Buddhas of the ten directions and, after having eaten it, the Buddhas are satisfied and go away. In contrast, the pretas, although each of them receives a mouthful of food, come back thousands of myriads of times [to get more].

Finally, the bodhisattva who cultivates the Prajñāpāramitā acquires immense gates of dhyānas and absorptions (*apramāṇadhyānasamāpattimukha*), immense gates of wisdom and skillful means (*apramāṇaprajñopāyamukha*): that is why there is nothing he is unable to do. Since the Prajñāpāramitā encounters no obstacle (*anāvaraṇa*), the mind (*citta*) and activity (*kriyā)* of the bodhisattva as well encounter no obstacles. This bodhisattva is able to honor the Buddhas and their saṃghas as numerous in each of the ten directions as the sands of a thousand myriads of Ganges; *a fortiori*, he is able to honor those of a single Ganges.

It is the same [when the bodhisattva wants to honor all the Buddhas and their saṃghas by offering them only a single thing]: a garment (*vastra*), flower (*puṣpa*), perfume (*gandha*), necklace (*hāra*), powser (*cūrṇa*), unguent (*vilepana*), incense (*dhūpa*), lamp (*dīpa*), banner (*dhvajapatāka*), parasol (*chattra*), etc.

Mārgaphaleṣu pratiṣṭhāpanam

Seventh Section ESTABLISHING ALL BEINGS IN THE FRUITS OF THE PATH

Sūtra (cf. Pañcaviṃśati, p. 28, l. 16-29, l. 3; Śatasāhasrikā, p. 85, l. 10-90, l. 9). – Furthermore, Śāriputra, the bodhisattva-mahāsattva should practice the perfection of wisdom if he wants to establish all beings in universes as numerous in each of the ten directions as the sands of the Ganges [in the fruits of the Path]; if he wants to establish them: 1) in the [pure] aggregates of morality, concentration, wisdom, deiverance, and the knowledge and vision of deliverance; 2) in the fruit of entry into the stream; 3) in the fruit of the once-returner; 4) in the fruit of the <2214> non-retruner; 5) in the fruit of the saint, and so on[74] up to 6) in nirvāṇa without conditioned residue (*Punar aparaṃ Śāriputra daśasu dikṣu gaṅganadīvālukopameṣu lokeṣu ye sattvās tān sarvān śīlasamādhiprajñāvimuktivimuktijñānadarśanaskandheṣu srotaāpattiphale*

[73] Compare *Vimalakīrtinirdeśa*, French transl, p. 326-329 and appendix, p. 430-437. During a holy feast, Vimalakīrti satisfied an immense crowd with a bowl of food coming from the Sarvagandhasughandhā universe. The whole crowd was satisfied and yet the food was not exhausted (*sarvāvatī sā parṣat tṛptā na ca tad bhijanaṃ kṣiyate*). And so a person who was present commented that even if all the beings of innumerable trisāhasramahāsāhasralokadhātus, during one kalpa or a hundred kalpas, ate this food and took mouthfuls as big as Sumeru, this food would not diminish.

The donor's intention had conferred this power on the food

[74] The rest appear in full in the Śatasāhasrikā, p. 85, l. 16-86, l. 1: *pratyekabodhi*, *sarvajñatā, mārgākārajñatā* and *sarvākarajñatā*

sakṛdāgāmiphale anāgāmiphale arhattve yāvad anupadhiśeṣanirvāṇadhātau pratiṣṭhāpayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

1) On the meaning of the five [pure] aggregates, see what has been said above (p. 1349-1358F).[75]

2) The srotaāpattiphala, 'the fruit of entry into the stream', is of two types:

a. The Buddha said that by the elimination of three fetters (*trayāṇāṃ saṃyojanānāṃ prahāṇāt*), this fruit of the unconditioned (*asaṃkṛtaphala*) is acquired. And it is said in the Abhidharma that by the elimination of eighty-eight perverse tendencies (*anuśaya*), the unconditioned fruit of entry into the stream (*asaṃskṛta srotaāpattiphala*) is acquired.[76] <2215>

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[75] See the definitions in the canonical sources, p. 1233F, n. 3.

[76] Definition of the srotaāpattiphala according to the canonical sūtras in Sanskrit and Pāli:

Sūtra cited in Kośavyākhyā, p. 492, l. 10-14: *Trīṇi cāsya saṃyojanāni prahīṇāni bhavanti parijñātāni tadyathā satkāyadṛṣṭiḥ śīlavrataparāmarśa vicikitsā ca / sa eṣāṃ trayāṇāṃ saṃyojanānāṃ prahāṇāt srotaāpanno bhavaty avinipātadharmā saṃbodhiparāyanaḥ saptakṛdbhavaparamaḥ saptakṛtvo devāṃś ca manuṣyāmś ca saṃsṛtya saṃdhāvya duḥkhasyāntaṃ kariṣyati.* – In the srotaāpanna, three fetters are eliminated and recognized: belief in the self, unjustified esteem for rituals and vows and doubt. By means of the destruction of these three fetters, he is 'srotaāpanna 'entered into the stream', incapable of falling back into a bad destiny, on the way to enlightenment: for him there is rebirth a maximum of seven times; having transmigrated, having passed seven times among gods and men, he will realize the end of suffering. – Compare Mahāvibhāṣā, T 1545, k. 46, p. 237c26-29.

The phrasing is shorter in the Pāli suttas (Dīgha, I, p. 156; II, p. 92, 200, 252; III, p. 107, 132; Majjhima, I, p. 34, 226; III, p. 81; Saṃyutta, V, p. 357, 379; Anguttara, I, p. 231-232: II, p. 88-89, 238): *Idha bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano*.

The Sarvāstivādin scholasticism (Ṣaṭpādābhidharma, Mahāvibhāṣā, Kośa, etc.) proposes a more elaborate definition of the srotaāpattiphala: it establishes a difference between the conditioned (*saṃskṛta*) and the unconditioned (*asaṃskṛta*) fruits and, aside from the elimination of the three fetters (*saṃyojana*) calls upon the elimination of the 88 perverse tendencies (*anuśaya*). This is the definition which the *Traité* summarizes here, referring to the Abhidharma.

Dharmaskandha, T 1537, k. 3, p. 464c17-26: At that time the Bhagavat was dwelling at Śrāvastī in the Jetavana, in the garden of Anāthapiṇḍada. He said to the assembly of monks: There are four fruits of the religious life (*śrāmaṇyaphala*): srotaāpattiphala, sakṛdāgāmiphala, anāgāmiphala and arhattvaphala. Briefly, there are two kinds of srotaāpattiphala: *saṃskṛta* and *asaṃskṛta*. The *saṃskṛta* srotaāpattiphala is in the possession (*prāpti*) of this fruit and the grasping of this possession. The (six) *indriya*s and the (six) *bala*s of the śaikṣa, 'the ascetic who is still practicing', the *śīla* of the śaikṣa, the *kuśalamūla*s of the śaikṣa, the eight *mārgaṅga*s of the śaikṣa, as well as all the *śaikṣadharma*s of the same class are called saṃskṛta srotaāpattiphala. – The definitive elimination of the three *saṃyojana*s and the definitive destruction of the *saṃyojanadharma*s of the same class, namely the definitive destruction of 88 anuśayas and the definitive destruction of the *saṃyojanadharma*s of the same class are called *asaṃskṛta* srotaāpattiphala.

- We should remember that the three *saṃyojana*s in question here are part of the group of five *saṃyojana*s described as lower (*avarabhāga*), i.e., of kāmadhātu (Kośa, V, p. 84-85). The 88 *anuśaya*s are part of a group of 98 *anuśaya*s of which the first 88 are to be abandoned by the seeing of the truths (*darśanaheya*) and the last ten by

b. When they are in the subsequent knowledge concerning [the truth] of the path (*mārge 'nvayajñāna*), the ascetic who has sought [the truth] by means of faith (*śraddhānusārin*) and the ascetic who has sought [the truth] by means of scripture (*dharmānusārin*) have acquired the realization of the fruit of entry into the stream (*srotaāpattiphalasākṣātkāra*).[77]

The Chinese characters *Siu-t'o* (srotas) mean 'stream', i.e., the noble eightfold Path *(ārya aṣṭāṅgikamārga*). The characters *Pan-na (āpanna*) means [**301a**] 'entry'. To enter into the noble eightfold Path is to enter into the stream of nirvāṇa: that is the first vision of the true nature of dharmas (*dharmāṇāṃ bhūtalakṣaṇam* or *dharmatā*). By successfully entering into this part of the immense dharmadhātu, one is classed among the āryas.[78]

3) The characters *Si-ki* (*sakṛt*) mean 'a single time'; *k'ie-mi (āgāmin*) means 'who comes back'.[79] The ascetic so named, having left this world and taken rebirth among the gods, comes back from there one single time [into the world of men] and there finds the end to suffering.[80] <2216>

4) The characters *A-na* (*an-*) mean 'not', *k'ie-mi (āgāmin*) mean 'returner'. The ascetic thus named has 'not returning' as his characteristic. Having died in the desire realm (*kāmadhātu*), this man is reborn in the form

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meditation (*bhāvanāheya*): cf. Prakaraṇapāda, T 1541, k. 3, p. 637a10; T 1542, K. 3, p. 702a11; Jñānaprasthāna, T 1544, k. 3, p. 930c20-22; Mahāvubhāṣā, T 1545, k. 46, p. 237c29-238a1; Kośa, V, p. 13.

[77] The Darśanamārga comprises sixteen moments of mind: the first is *duḥkhe dharmajñānakṣānti*; the sixteenth and last is the *mārge 'nvayajñāna* (cf. *Histoire du bouddhisme indien*, p. 681-682). In the first moment, the śraddhānusārin and the dharmānusārin are candidates for the fruit of srotaāpanna (*srotaāpattiphalapratipannaka*); in the sixteenth, they are residents in this fruit (*phastha*); cf. Kośa, VI, p. 194-195.

[78] As soon as he enters into the darśanamārga, the ascetic penetrates into the certainty of the acquisition of the supreme good (*samyaktvaniyāma*); he loses the quality of ordinary person (*pṛthagjana*) and takes on that of the saint *(ārya*): cf. Kośa, VI, p. 181-182.

[79] Here, in the version of the sūtra (T 1509, p. 300c22), sakṛdāgāmin has been transliteratedas *sseu-t'o-han* (the usual transliteration), but the explanations given by the gloss of the Updeśa (p. 301a2-3) deal with another transliteration, practically unused: *si-ki-k'ie-mi*. This inconsistency undoubtedly escaped Seng-jouei when, according to the translation of the Upadeśa, that of the sūtra was revised in order make both texts consistent (see *Traité*, vol. III, p. XLVII as note).

[80] Mahāparinirvāṇa, p. 166; Divyāvadāna, p. 533-534: *Trayāṇāṃ saṃyojanānāṃ prahāṇād rāgadveṣmohānāṃ ca tanutvāt kālaṃ kṛtvā sakṛdāgāmī sakṛd imaṃ lokam āgamya duḥkhasyāntaṃ kariṣyati* – By the complete destruction of the three fetters (in the course of the darśanamārga) and by the lessening of desire, hatred and delusion (in the course of the bhāvanāmārga), after his death he becomes a sakṛdāgāmin: having returned only once to this world (the kāmadhātu), he will realize the end of suffering.

Pāli wording in Dīgha, I, p. 156; II, p. 92, 93, 200, 201, 252; III, p. 107, 132; Majjhima, I, p. 34, 226, 465; III, p. 80; Saṃyutta, V, p. 357, 378; Anguttara, I p. 232; II, p. 89, 238; IV, p. 380: *Puna ea paraṃ bhikkhu tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakid, eva imaṃ lokaṃ āgantva dukkhass' antaṃ karoti*.

realm (*rūpadhātu*) or in the formless realm *(ārūpyadhātu*); there his impurities are destroyed (*kṣiṇāsrava*) and he is no longer reborn (*na punarbhavati*).[81]

Question. – But the anāgāmin who acquires parinirvāṇa in the present lifetime (*dṛṣṭadharmaparinirvāyin*) and the anāgāmin who acquires parinirvāṇa in the intermediary existence (*antarāparinirvāyin*) by going to the rūpadhātu, are not reborn either in the form realm or in the formless realm (*rūpārūpyadhātu*); then why call them 'non-returners' (*anāgāmin*)?[82] <2217>

Answer. – Among the anāgāmins, there are many who are reborn in the form realm or the formless realm, whereas those who are parinirvāṇized as soon as this present life are rare; as the latter are in the minority, [they keep the name anāgāmin] which is the name of the majority. Those who obtain parinirvāṇa in the intermediate existence (*antarāparinirvāyin*), being also on the point of being reborn in the form realm but

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[81] Sanskrit Mahāparinirvāṇa, p. 166; Divyāvadāna, p. 533, l. 24-26: *Pañcanām avarabhāgīyānāṃ saṃyojanānāṃ prahāṇād aupapādukas tatra aprinirvāyy anāgāmy anāvṛttidharmā punar imaṃ lokam*. – By the complete destruction of the five lower fetters [namely, *satkāyadṛṣṭi, śīlavrataparāmarśa* and *vicikitsā* which are to be destroyed by seeing (*darśanaheya*); *kāmacchanda* and *vyāpāda* which are to be destroyed by meditation (*bhāvanāheya*): the whole coinciding with the first 92 *anuśaya*s,] he is of apparitional birth: It is there [in rūpadhātu = Brahmaloka, or more rarely in arūpyadhātu] that he will be parinirvanized; as 'non-returner', he cannot be reborn in this world [i.e., kāmadhātu].

Pāli wording in Dīgha, I, p. 156; II, p. 92, 203, 252; III, p. 107, 132; Majjhima, I, p. 34, 226; Saṃyutta, V, p. 356-357; Anguttara, I, 232; II, p. 89, 238*: Pañcannam orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthaparinibbāyi anāvattidhammo tasmā lokā.* – By the complete destruction of the five lower fetters, he is of apparitional birth and it is there [in rūpadhātu = Brahmaloka] that he will be parinirvanized; he cannot come back from that world [the Brahmaloka] to this world [kamādhātu].

See the notes of Buddhaghosa in the Commentary of the Majjhima, I, p. 164.

[82] There are several kinds of anāgāmins: the most widespread list distinguishes five:

1) Antarāparinirvāyin who obtains parinirvāṇa in the intermediate existence (*yo 'ntarābhave parinirvāti*) at the moment when, having left kāmadhātu, he is getting ready to attain rūpadhātu.

2) Upapadyaparinirvāyin who, as soon as he is reborn in rūpadhātu, obtains parinirvāṇa in a short time (*ya utpannamātro na cirāt parinirvāti*).

3) Sābhisaṃskāraparinirvāyin who, having been born, obtains parinirvāṇa without relaxing his effort (*upapadyāpratiprasrabdhaprayoga*).

4) Anabhisaṃskāraparinirvāyin who obtains parinirvāṇa effortlessly.

5) Ūrdhvasrotas who, on leaving kāmadhātu, do not obtain parinirvāṇa in the realm in which they are reborn (*yasya na tatra parinirvāṇaṃ yatropapannaḥ*), but who go higher (*ūrdhvam*) to the Akaniṣṭha gods, to the summit of rūpadhātu or to bhavāgra and find parinirvāṇa there.

Whether alone or inserted into broader contexts, the list of the five anāgāmins is very widespread in the sūtras and in the Abhidharma, both Sanskrit as well as Pāli: Dīgha, III, p. 237 (cf. *Das Saṅghītisūtra und sein Kommentar Saṅgītiparyāya*, ed. K. Mittal und V Rosen, p. 153-156); Saṃyutta, V, p. 70, 201, 237, 285, 314, 378; Anguttara, I, p. 233, l. 28-35; IV, p. 14-15; p. 70-74 (in the *Purisagatisutta* of which the Sanskrit correspondent is cited in full in the Kośavyākhyā, p. 270, l. 22-272, ol. 3; Chinese version in Madhyama, T 26, k. 2, p. 427); Saṃgītiparyāya, T 1536, k. 14, p. 425c38-427a1; Mahāvibhāṣā, T 1545, k. 174, p. 874b21-876b14; Amṛtarasa, T 1553, K. 1, p. 973b12-15; Kośabhāṣya, p. 358, l. 20-359, l. 13.

seeing the torments they would have to undergo in the course of this last existence (*caramabhava*), take nirvāṇa all the time; this is why they too take the name of anāgāmin because it is the name of the majority.[83]

5) Because they have destroyed all the afflictive emotions (*kleśa*), the arhats have the right (*arhanti*) to the homage (*pūjā*) of all the devas, nāgas and asuras.[84]

These arhats are of nine types:[85] <2218>

1) Parihāṇadharman, arhat likely to fall.

2) Aparihāṇadharman, arhat not likely to fall.

3) Cetanādharman, arhat likely to put an end to his lifetime.[86]

4) Anurakṣaṇadharman, arhat likely to keep his lifetime.

5) Sthitākampya, arhat remaining in the fruit without moving.

6) Prativedhanādharman, arhat likely to penetrate effortlessly into the Unshakeables.

7) Akopyadharman, unshakeable arhat, [incapable of falling].

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[83] As a general rule, the ascetic who has obtained the fruit of anāgāmin in kāmadhātu is reborn after death in rūpadhātu, sometimes even in ārūpyadhātu, and attains parinirvāṇa there. This is the case for the last four types of anāgāmins mentioned in the preceding note.

There are, however, two exceptions. When the anāgāmin called antarāparinirvāyin (the first type in the preceding note) abandons his existence in kāmadhātu to go to rūpadhātu, he obtains parinirvāṇa in the intermediate existence (*antarabhāva*). The anāgāmin called dṛṣṭadharmaparinirvāyin who has obtained the fruit of anāgāmin in an existence in kāmadhātu obtains parinirvāṇa during that same existence without ever going to rūpadhātu insofar as his disgust for this sphere of existence is so great (cf. Kośa, VI, p. 219).

Although the antarāparinirvāyin and the dṛṣṭadharmaparinirvāyin, in contrast to the other anāgāmins, do not go to rūpadhātu to become parinirvāṇized there, nevertheless they take the name of anāgāmin because this is the name of the majority.

[84] Compare the canonical formula in Dīgha, I, p. 156; II, p. 92; Majjhima, I, p. 284; Saṃyutta, II, p. 217; Anguttara, I, p. 220: *Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasapajjaviharati*. – By destruction of the impurities, having realized, in the present existence, by his own knowledge the deliverance of mind and the deliverance by means of wisdom, free of impurities, he abides there.

[85] Like the Madhyamāgama, T 26, k. 30, p. 616a1-19, the Amṛtarasa, T 1553, k. 1, p. 973b28-c1. the Satyasiddhiśāstra, T 1646, k. 1, p. 246b27-29, and the Abhidharmasamuccaya, ed. P. Pradhan, p. 91, l. 4-14, the *Traité* distninguishes nine kinds of arhat or aśaikṣa (cf. p. 1392F, 1740F). – But in general, the Sarvāstivādin Abhidharmas have only six arhats: Mahāvibhāṣā, T 1545, k. 62, p. 319c8-9; Abhidharmasāra of Dhgarmaśrī, T 1550, k. 2, p. 819c8-11; Abhidharmasāra of upśānta, T 1551, k. 3, p. 851a1-2; Saṃyuktābhidharmasāra, T 1552, k. 5, p. 913c15-18; Kośa, VI, p. 251; Nyāyānusāra, T 1562, k. 67, p. 710c1-16.

Actually, as the *Traité* has noted, p. 1392F, these classifications overlap, the Buddha having expressed himself sometimes at length and sometimes briefly.

[86] For the meaning of *cetanādharman* = *maraṇadharman*, see Kośa, VI, p. 253, n. 4.

8) Prajñāvimukta, arhat delivered by wisdom.

9) Ubhayatobhāgavimukta, arhat doubly delivered from the obstacle consisting of the afflictive emotions (*kleśāvaraṇa*) and the obstacle opposing the eight liberations (*vimokṣāvaraṇa*).

For the meaning of these nine types, see above (p. 1390-1391F).

The eight liberations (*vimokṣa*), the eight masteries (*abhibhvāyatana*), the ten sources of totality (*kṛtsnāyatana*), the absorption of cessation (*nirodhasamāpatti*), the concentration preventing the arising of another's afflictive emotions (*araṇasamādhi*), the knowledge resulting from resolution (*praṇidhijñāna*), etc., are the marvelous qualities (*guṇa*) of the arhat.

6) Moreover, he will attain nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*), and this nirupadhiśeṣanirvāṇa is the fact that the arhat [at the moment of his death] rejects the five aggregates (*pañcaskandhān nikṣipati*) of the present lifetime and then does not take up the five aggregates of the future lifetime (*na tu pañcapaunarbhavikān skandhān parisaṃdadhāti*), and thus his physical and mental sufferings (*kāyikacaitasikaduḥkha*) are completely and definitively destroyed.

About the last three fruits of the Path (*mārgaphala*), see what was said in regard to the first.

Danāsya mahāphalāni

Eight Section PREDICTING THE FRUITS OF RIPENING OF VARIOUS KINDS OF GIFTS

Sūtra (cf. Pañcaviṃśati, p. 25, l. 4-17; Śatasāhasrikā, p. 80, l. 12-92, l. 4). –

Furthermore, Śāriputra, the bodhisattva-mahāsattva practicing the perfection of wisdom knows what kind of gift should be made in order for it <2219> to be very fruitful. – Making the gift in this way, one is reborn in wealthy kṣatriya families, in wealthy brāhamaṇa families or in wealthy householder families. - Making the gift in a certain other way, one is reborn among the Caturmahārājika gods, the Trāyastriṃśa gods, the Yāma gods, the Tuṣita gods, the Nirmāṇarati gods or the Paranirmitavaśavartin gods. – Making the gift in yet another way, one gains the first dhyāna, the second dhyāna, the third dhyāna, the fourth dhyāna, the absorption of the sphere of infinite space, the absorption of the sphere of infinite consciousness, the absorption of the sphere of nothing at all or the absorption of the sphere of neither-perception-nor-non-perception. - By this kind of gift the eightfold noble Path is produced. – By a certain other kind of gift, the fruit of entry into the stream and so on up to supreme complete enlightenment is attained (*Punar aparaṃ Śāriputra bodhisattvo mahāsattaḥ prajñāpāramitāyāṃ carañ jānāti yad evaṃ dānaṃ dattaṃ mahāphalaṃ bhavat*. – *Evaṃ dānaṃ dattvā kṣatriyamahāśālakuleṣu brāhmaṇamahāśālakuleṣu gṛhapatimahāśalakuleṣūpapadyate*. – *Evaṃ dattvā cāturmahārājikeṣu deveṣu trāyastriṃśeṣu deveṣu yāmeṣu deveṣu tusiteṣu deveṣu nirmāṇaratiṣu deveṣu paranirmitavaśavartiṣu deveṣūpapadyate*. – *Evaṃ*

dānaṃ dattvā prathamaṃ dhyānaṃ dvitīyaṃ dhyānaṃ tṛtīyaṃ dhyānaṃ caturthaṃ dhyānaṃ ākāśānantyāyatanasamāpattiṃ vijñānantyāyatanasamāpattiṃ ākiṃcanyāyatanasamāpattiṃ naivasaṃjñānāsaṃjñāyatanasamāpattiṃ pratilabhate. - Evaṃ dānaṃ dattvā āryāṣṭaṅgo mārga utpadyate. – Evaṃ dānaṃ dattvā srotaāpattiphalaṃ yāvad anuttarā saṃyaksaṃbodhir anuprāpyate).

Śāstra. –

The bodhisattva-mahāsattva knows the true nature of dharmas (*dharmatā)* free of grasping (*aparigraha*), free of rejecting (*anutsarga*) and indestructible (*anupaghāta*). He practices an ungraspable perfection of wisdom (*anupalabdhā prajñāpāramitā),* but by means of a feeling of great compassion (*mahākaruṇācitta*), he returns to cultivate meritorious practices (*puṇyakriyā).*

[**301b**] The first gate of meritorious practices is above all the practice of generosity (*dāna*). [**301b**]

I. WHERE DOES THE EXCELLENCE OF THE GIFT COME FROM?

By the sharpness of his wisdom (*prajñāpaṭutvāt*), the bodhisattva who practices the perfection of wisdom is able to make distinctions (*paricchid-*) between the merits of the gift (*dānapuṇya*). <2220>

1) While the object given (*deyavastu*) is the same, the value of the merit (*puṇya*) depends on the goodness or the malice of the intention *(āśaya*) of the donor.

[*Gift of a bowl of rice*].[87] – Thus, one day Śāriputra offered a bowl of cooked rice (*odana*) to the Buddha. The Buddha immediately gave it to a dog and asked Śāriputra: You have given me some rice and I have given it to a dog. Which of the two of us has gained more merit (*puṇya*)? - Śāriputra answered: If I understand well the meaning of the Lord's teaching (*yathā khalv ahaṃ bhagavata bhāṣitasymartham ājānāmi*),[88] by giving it to a dog the Buddha has gained more merit [than me].

- Śāriputra, the foremost of sages (*prajñānatām agrya*ḥ) amongst all men, made a gift to the Buddha, supreme field of merit (*puṇyakṣetraṃ paramam*) but did not equal the Buddha who, by offering [the same gift] to this lowly field of merit, a dog, gained very great merit. This is how we know that great merit (*mahāpuṇya*) comes from the intention *(āśaya*) and does not reside in the 'field' (*kṣetra*) [in other words, in the beneficiary of the gift]. Had Śāriputra given a thousand, ten thousand or a hundred thousand times more, he would not have reached [the purity] of intention *(āśaya*) of a Buddha.

2) Question. – But you yourself have said (p. 722F) that the importance of merit is the result of the excellence of the field of merit (*buddhakṣetrapraṇītatas*), and by making a gift to the Buddha, Śāriputra would not have gained great merit.

[87] Episode mentioned by Akanuma, *Dictionnaire des noms propres*, p. 597a, but not yet identified.

[88] Cf. Sanskrit Mahāparinirvāṇa, p. 218.

Answer. – A good 'field' also contributes to the importance of merit, but not as much as the intention *(āśaya*) of the donor. Why? Because the mind is the internal master (*antaḥsvāmin*) whereas the 'field' is just an outer (*bāhya*) thing. Sometimes, however, the merit of generosity (*dānapuṇya*) resides in the field of merit (*puṇyakṣetra*).

[*Avadāna of Koṭikarṇa*].[89] – Thus the arhat *Yi-eul* (Koṭikarna) who once had offered a single flower to a stūpa of the Buddha enjoyed happiness among gods and men for ninety-one kalpas; and by virtue of the remainder of his merit (*puṇyaśeṣa*), he became an arhat.

[*Pāṃśupradānāvadāna*].[90] – Thus king *A-chou-kia* (Aśoka) <2221> who, as a small child, had given some earth (*pāmśu*) to the Buddha, reigned over Jambudvīpa, built eighty thousand stūpas and still later, found bodhi. The thing he had offered was very common (*nīca*) and the intention *(āśaya*) of the child (*bāladāraka*) quite weak (*tanu*). It was only because of the excellence of the field of merit (*puṇyakṣetrapraṇītatas*) [to which he had given] that he acquired a great fruit of retribution (*mahāvipākaphala*). So we know then that [sometimes] great merit results from the good 'field'.

3) There are three things present in the highest of the great merits – the intention *(āśaya*) [of the donor], the thing given (*deya*) and the field of merit (*puṇyakṣetra*) – [i.e., the recipient] – are all three excellent. See for example the first chapter (*prathama parivarta*) of the Prajñāpāmaritā where it is said (cf. p. 586F) that the Buddha [Śākyamuni] scattered marvelous flowers over the buddhas of the ten directions.

4) Finally, in the mind of the Prajñāpāramitā, the gift free of any attachment (*abhiniveśa*) [in regard to donor (*dāyaka*), the thing given (*deya*) and the recipient (*pratigrāhaka*)] wins a great fruit of ripening (*mahāvipākaphala*).[91] The gift made in view of nirvāṇa also obtains a great retribution.[92] The gift made

[89] Or *Avadāna of Sumana*, mentioned here for the third time; see p. 1426F, n. 3, 18894F, n. 3.

[90] References, p. 723F, n. 2; 1934F.

[91] The 'triply pure' gift (*trimaṇḍalapariśuddha*) rests on a non-conceptual knowledge that makes no distinction between donor, recipient and thing given – which are no longer seen: see p. 650F, 676F, 707F, 724F, etc.

[92] See p. 664-666F and n. Desire for nirvāṇa (*nirvāṇārthaṃ dānam*) is one of the eight motives inspiring generosity (*dānavastu*). It does not appear in the Pāli list (Dīgha, III, p. 258, l. 10-16; Anguttara, IV, p. 236, l. 1-8), but it does appear in the Sanskrit list (Saṃgītisūtra, ed. K. Mittal and V. Rosen, p. 188, l. 19-27; Saṃyuktābhidharmasāra, T 1552, k. 8, p. 932b6-8; Kośabhāṣya, p. 270, l. 19-22): *uttamārthasya prāptaye dānaṃ dadāti* -"He makes a gift in order to obtain the supreme goal", i.e., to obtain arhathood, nirvāṇa (Kośavyākhyā, p. 435, l. 6).

Compare the pure gift (*viśuddham dānam*), the completely disinterested gift (*vipākānapekṣam dānam*), made by the bodhisattva in view of supreme bodhi which the Bodhisattvabhūmi, p. 135, l. 22-25, defines as follows: *Na bodhisattvo dānaṃ dadad dānasyāyatyām bhogasaṃpadam ātmabhāvasaṃpadaṃ vā phalavipākaṃ pratyāśaṃsate, sarvasaṃskāreṣu phalgudarśi paramabodhāv anuśaṃsadarśi*. – The bodhisattva who gives a gift expects nothing in return for the future, neither the joy of happiness nor his own bliss: in all the formations he sees no significance: it is only in supreme bodhi that he sees benefit.

Insofar as the way out of all the formations, this unconditioned - nirvāṇa - cannot be a fruit of retribution (*vipākaphala*).

with a feeling of great compassion (*mahākaruṇācitta*), to save save all beings (*sarvasattvaparitrāṇāya*) also obtains a great retribution.[93] <2222>

II. DIVERSITY OF THE FRUITS OF GENEROSITY[94]

[93] Cf. Kośabhāṣya, p. 270, l. 16: *Yad vā dānaṃ bodhisattvo dadāti sarvasattvahitahetoḥ. tad amuktasyāpy amuktebhyo dānam agram*. – Or else the gift which the bodhisattva makes for the good of all beings: this gift, although given by a non-liberated man to non-liberated people, is the best gift.

[94] This section is a paraphrase of the *Dānupapattisutta* (Dīgha, III, p. 258-260; Anguttara, IV, p. 239-241) dealing with the eight rebirths as a result of generosity. Here is the beginning:

Idh' āvuso ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasasthapadipeyyaṃ. So yaṃ deti taṃ paccāsiṃsati. So passati khattiyamahāsālaṃ vā brāhaṇamahāsālaṃ vā gahapatimahāsālam vā pañcahi kāmaguṇehi samappitaṃ samaṅgibhūtaṃ paricāramānaṃ. Tassa evaṃ hoti – 'Aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā sahavyuataṃ upapajjeyyan ti'. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ uttariṃ abhāvitaṃ tatr' upapattiyā saṃvattati. Tañ ca kho silavato vadāmi no dussīlassa. Ijjhat' āvuso sīlavato cetopaṇidhi suddhattā.

Puna ca paraṃ āvuso idh' ekacco dānaṃ deti samaṇassa vā brāhmaṇasso vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsiṃsati. Tassa sutaṃ hoti. – 'Cātummahārājikā devā dīghāyukā vaṇṇavanto sukhabahula ti.' – 'Aho vatāhaṃ kāyassa bhedā param maraṇā. Cātummahārājikānaṃ devānaṃ sahavyataṃ upappajjeyyan ti'. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ uttariṃ abhāvitaṃ tatr' upapattiyā saṃvattati. Tañ ca kho sīlavato vadāmi no dussīlassa. Ijjhat' āvuso cetopaṇidhi suddhattā.

Transl. – A certain man, my brothers, makes a gift to a monk or to a brāhmaṇa in the form of food, clothing, drink, vehicle, garland, perfume, unguent, bedding, dwelling or lamp. For what he gives, he expects something in return. He sees a wealthy family of warriors, a wealthy family of brāhmaṇas or a wealthy family of householders provided with the five objects of enjoyment, wealthy and courted. Then he thinks: "Ah, at the dissolution of my body after death, if I could be reborn among rich families of warriors, rich families of brāhmaṇas or rich families of householders!" Having made this thought, he fixes (his attention) on it, he concentrates (his mind) on it and cultivates it. This mind, directed to the low and unable to go higher, leads him to be reborn there (where he wished). And this is true, I say, for a moral man and not for a vicious man. The mental wish of a moral man derives its success from his purity.

Furthermore, my brothers, another man makes a gift to a monk or to a brāhamaṇa in the form of food, drink, clothing, vehicle, garland, perfume, unguent, bedding, dwelling or lamp. He hears it said: "The Caturmahārājika gods live for a long time; they are handsome and happy." Then he thinks: "Ah, at the dissolution of my body after death, if I could be reborn among the Caturmahārājika gods!" Having thought thus, he fixes (his attention on it), he concentrates (his mind) on it and cultivates it. This mind, directed to the low and unable to rise higher, leads him to be reborn there (where he wished). And that, I say, is true for a moral man and not for a vicious man. The mental wish of a moral man derives its success from his purity.

[Following its explanation, the sūtra explains, in the same words, the rebirth of a generous and moral man among the other deities: Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Parinirmitavaśavartin and Brahmakāyika gods.]

In addition to the great fruits of rpening (*mahāvipākaphala*), as is said [here in the Prajñāpāramitāsūtra], it is to be reborn in the families of the kṣatriya and so on up to becoming Buddha.

Question. – How does one get to be reborn in the families of the kṣatriyas and so on up to becoming Buddha? <2223>

Answer. – The generous (*tyāgavat)* and moral (*śīlavat*) man[95] obtains riches and honor among men and gods.

1. The seven rebirths in kāmadhātu

1) Someone gives with a perfect intention and maintains morality: he is reborn in the families of the kṣatriyas. The kṣatriyas are the kings (*rājan*) and great ministers (*mahāmātya*).

Someone else is attached to books of knowledge (the Vedas?) and does not torment beings: by his generosity and morality, he is reborn in the families of the brāhamaṇas.

[**301c**] Another, with generosity and mediocre morality is pleased with worldly happiness (*lokasukha*): he is reborn in the families of the householders (*gṛḥapati*). These householders are ordinary people but very wealthy.

2) In another, generosity and morality are of somewhat higher purity (*viśuddhi*); this man feels repugnance for domestic things, loves to hear the Dharma and honors worthy people: he is reborn among the Caturmahārājika gods.[96] Why? Because pleasant[97] things appear there as soon as they are thought of (*sahacittotpādāt prādurbhavanti*); one constantly gets to see the good worthy people (*satpuruṣa*) of the place, and by honoring them resolutely, one draws near to practicing the meritorious action that consists of meditation (*bhāvanāpuṇyakriyāvastu*).

3) Another, of pure generosity and morality, honors his father and mother, reveres them (*bhadanta*) and passionately seeks supremacy (*śreṣṭha*): he is reborn among the Trāyastriṃśa gods.

4) Another, of pure generosity and morality, who loves to learn and whose mind is gentle, is reborn among the Yāma gods.

5) Another, of pure generosity and morality, develops these two qualities further; he loves learning (*bāhuśrutya*), discriminates the beautiful and the ugly, desires nirvāṇa amd is intensely attached to the qualities (*guṇa*): he is reborn among the Tuṣita gods. <2224>

[95] In order to do good, the generous man (*tyāgavat*) must also be moral (*śīlavat*) and learned (*bahuśruta*).

[96] For a precise definition of the six classes of kamādevas, see Kośa, III, p. 166.

[97] I.e., the five objects of enjoyment (*pañcakāmaguṇa*), colors, (*rūpa*), etc.

6) Another, generous, magnanimous, moral and erudite (*bahuśruta*), loves to learn and earns his living by his own strength: he is reborn among the Nirmaṇarati gods.

7) Another, when he gives, shows deepening pure morality; he loves erudition (*bāhuśrutya*) and considers himself a spiritual person (*sattva*); but unable to undergo suffering, he seeks his satisfactions from someone else (*para*): he is reborn among the Paranirmitavaśavartin gods, 'gods using the desirable objects (*kāma* or *kāmaguṇa*) created by others in a sovereign manner'.[98] This is a question of female shapes knowingly and ingeniously created by others (*paranirmita*); the Paranirmitavaśavartin gods take hold of these five objects of enjoyment (*pañcakāmaguṇa*) and use them in a sovereign manner (*vaśe vartayanti*). They are like destitute people who fight over a patrimony.

Finally, it is as a result of a wish (*praṇidhāna*) formulated at the moment of the gift that one is reborn in the paradises.

[*Dānupapattisutta*].[99] – Thus it is said in a sūtra: A man cultivates a little bit of generosity and morality but is ignorant of the existence of the *dhyānas* and the absorptions (*samāpatti*). Learning of the existence of the Cāturmahārājika gods, he mentally makes them [the object] of his aspirations (*cetaḥpraṇidhi*). The Buddha has said: "At the end of his life, this man will be reborn among the Caturmahārājika gods: that is absolutely certain." It is the same [in regard to rebirth among the other gods of kāmadhātu] up to and including the Paranirmitavaśavartin gods.

2. Eight rebirths in rūpadhātu and ārūpyadhātu

Furthermore, there is a generous and moral man who, while practicing generosity, mentally experiences happiness. The greater his gift, the greater his happiness. In this state of mind, he rejects the five objects of sensory enjoyment (*pañca kāmaguṇa*), avoids the five obstacles (*pañcanivaraṇa*) and penetrates [into the four dhyānas and the four samāpattis], from the first dhyāna up to the absorption of neither perception nor non-perception (*naivasaṃjñānāsaṃjñā).*

For these four dhyānas and the four non-material absorptions *(ārūpyasamāpatti*), see what was said above (p. 1027-1034F). <2225>

3. Four rebirths in the noble Path

Furthermore, there are people who, having given to the Buddha and his disciples (*buddhaśrāvaka*), hear from their mouths a sermon on the Path. Because of the gifts they have made, their minds (*citta*) become

[98] Dīgha, III, p. 218: *Santi sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṃ vattenti seyyathā pi devā paranimmitavasavattī.*

[99] Passage cited above, p. 2222F, n. 1.

gentle (*mṛdu*), their wisdom (*prajñā)* becomes sharp (*tikṣṇa*) and they are immediately reborn into the noble eightfold Path *(āryāṣṭāṅga mārga*). By elimination of the three fetters (*trayāṇāṃ saṃyojanānāṃ prahāṇāt*), they obtain the fruit of srotaāpanna, and so on up to their arrival at the bodhi of the Buddhas. As a result of these gifts, they hear [the Buddha] preach the Dharma and then they produce the mind of supreme complete enlightenment (*anuttarā samyaksaṃbodhi*).

The generosity of a man not detached from desire (*avītarāga*) results in rebirth among men, in wealth and honor, or among the six kinds of gods of the desire realm (*kāmadeva*). – The generosity of a man detached from desire (*vitarāga*) results in rebirth among the gods of the Brahmā realm (*brahmaloka*) , up to the Bṛhatphalas.[100] The generosity of a man freed from the notion of material *(rūpa*) [**302a**] results in a rebirth among the formless gods *(ārūpyadeva*).

4. Attainment of the bodhis[101]

1) The generosity of a man detached from the threefold world (*trailokyavirakta*), who has nirvāṇa in mind, procures the bodhi of the śrāvakas.

2) If at the moment of giving, the man has a horror of turmoil (*saṃsarga*), loves peace (*śānta*) and rejoices in profound wisdom (*gambhīraprajñā),* he attains the bodhi of the pratyekabuddhas.

3) If at the moment of giving, the man feels a mind of great pity *(mahākaruṇācitta*), wants to save the entire world and realize the highest wisdom (*prajñā),* very deep (*atigambhīra*) and absolutely pure (*atyantaviśuddha*), he attains the bodhi of the Buddhas.

Ṣatpāramitāpripūri

Ninth Section FULFILLING THE PERFECTIONS SKILLFULLY

Sūtra (cf. Pañcaviṃśati, p. 25, l. 18-27, l. 2: Śatasāhasrikā, p. 91, l. 21-93, l. 1). – Moreover, Śāriputra, when the bodhisattva-mahāsattva gives while practicing <2226> the perfection of wisdom, he fulfills completely the perfection of generosity, the perfection of morality, the perfection of patience, the perfection of exertion, the perfection of meditation and the perfection of wisdom. - Śāriputra said to the Buddha: By what skillful means, O Lord, does the bodhisattva-mahāsattva who is making a gift fulfill completely the perfection of generosity, etc., up to the perfection of wisdom? – The Lord replied to Śāriputra: By not grasping the giver, the receiver or the thing given, the bodhisattva-mahāsattva completely fulfills the

[100] The Bṛhatphalas, in order of greatness, occupy the twelfth place in the Brahmaloka, the third place in the fourth dhyāna.

[101] See above, p. 1067-1070F, the passage dedicated to the prajñā of the śrāvakas, of the pratyekabuddhas and of the Buddhas.

perfection of generosity. By not committing either wrong deeds or good actions, the bodhisattva fulfills completely the perfection of morality. By not disturbing his mind, the bodhisattva fulfills completely the perfection of patience. By not relaxing his physical and mental energy, the bodhisattva fulfills completely the perfection of exertion. By having neither distraction nor the act of attention, the bodhisattva fulfills completely the perfection of meditation. By understanding all dharmas by means of the method that grasps none of them, the bodhisattva fulfills completely the perfection of wisdom (*Punar aparaṃ Śāriputra, bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, dānaṃ dadan, upāyakauśalena dānapāramitāṃ śīlapāramitāṃ kṣāntipāramitāṃ viryapāramitāṃ dhyānapāramitāṃ prajñāpāramitāṃ paripūrayati. – Athāyuṣmān Śāriputro bhagantam etad avocat: Kenopāyakauśalena bhagavan bodhisattvo mahāsattvo dānaṃ dadan dānapāramitāṃ yāvat prajñāpāramitāṃ paripūrayati. – Bhagavān āha: Anupalambhena dāyakasya grāhakasya deyasya ca dānapāramitā paripūritā bhavati; āpattiyanāpattyanadhyāpattitaḥ śīlapāramitā paripūritā bhavati; cittasyākṣobhaṇataḥ kṣāntipāramitā paripūritā bhavati; kāyikacaitasikavīryāsaṃsanato vīryapāramitā paripūritā bhavati; avikṣepāsaṃkalpanato dhyānapāramitā bhavati; sarvadharmaprajānanānupalambha-yogena prajñāpāramitā paripūritā bhavati*).

Śāstra. –

The meaning of this *paripūri* 'the act of completetly fulfilling' has been fully explained above.[102] Now we will speak about *upāyakauśala* (or *upāyakauśalya*), skillful means.[103] [In regard to the perfection of generosity], this skillful means is not to grasp (*anupalambha*) three things: [the donor (*dāyaka*), the thing given (*deya*) and the recipient (*pratigrāhaka*)]. <2227>

Question. – But in order to realize this non-grasping (*anupalambha*), skillful means has nothing to eliminate or nothing to do. Suppressing the three things, as here, [i.e., giver, thing given amd receiver] is to fall necessarily into the view of nihilism (*uccheda*).[104]

Answer. – There are two kinds of non-graspng (*anupalambha*): *i*) not grasping that which exists (*upalabdhasyānupalambha*); *ii*) not grasping that which does not exist (*anupalabhasyānupa-lambha*).

Not grasping that which does exist is to fall into the view of nihilism (*uccheda*). Not grasping that which does not exist is to put skillful means (*upāyakauśala*) to work and not falling into the view of nihilism. Without skillful means, the donor, [in his gift], clings (*udgṛhnāti*) to these three characteristics (*nimitta*), [i.e., the giver, the gift and the receiver]. But if he has recourse in the emptiness (*śūnyatā)* of these three things, he grasps the absence of characteristics *(ānimitta*). He who possesses skillful means from the very beginning (*mūlata eva*) does not see the three characteristics of generosity. This is why using skillful means (*upāyakauśala*) is not to fall [into the extreme views] of existence and non-existence (*bhavavibhavadṛṣṭi*).

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[102] The paripūri of the six pāramitās is the object of chapters XVII to XXX.

[103] Here Kumārajīva translates *upāyakauśalya* (in Tibetan, *thabs la mkhas pa*) as *houei fang pien*, whereas the most frequently used translation is *chan k'iao fang pien*.

[104] An extreme view condemned by the Buddha: see above, p. 2007-2008F, and Kośa, V, p. 40.

Moreover, eliminating the afflictive emotions (*kleśasaṃvartana*) on the occasion of a gift is called skillful means.

Moreover, giving while producing a mind of great compassion toward all beings (*mahākaruṇācitta*) is called skillful means.

The fact of applying (*pariṇāmanā)* the meritorious gifts practiced during numberless past (*atīta*) and future (*anāgata*) lifetimes to supreme and perfect enlightenment (*anuttarā saṃyaksaṃbodhi*) is also called skillful means.

[**302b**] Finally, the fact of commemorating (*anusmaraṇa*) the merits (*puṇya*) acquired by the Buddhas and their disciples (*śrāvaka*) in the ten directions (*daśadiś*) and the three times (*tryadhvan*), the fact of being pleased with their gifts and applying them (*pariṇāmanā)* to supreme and complete enlightenment is also called skillful means.[105]

These are the many potentialities constituting skillful means [in regard to the perfection of generosity]. [*Mutatis mutandis*, it is the same for skillful means in regard to the other five pāramitās] including prajñāpāramitā. <2228>

Buddhaguṇānuprāpaṇa

Tenth Section ATTAINING THE QUALITIES OF ALL THE BUDDHAS

Sūtra (cf. Pañcaviṃśati, p. 29, l. 4-5; Śatasāhasrikā, p. 93, l. 1-3). – Furthermore, Śāriputra, the bodhisattva-mahāsattva who wishes to attain the qualities of the blessed Buddhas, past, future and present, must practice the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvenātītānāgatapratyutpannānāṃ buddhānāṃ bhagavatāṃ guṇām anuprāptukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – The qualities of the past Buddhas have already disappeared; the qualities of the future Buddhas do not yet exist, and the qualities of the present Buddhas are not perceptible (*nopalabhyante*): therefore the qualities of the Buddhas of the three times (*tryadhvan*) do not exist. Then why does the Prajñāpāramitāsūtra speak here of the bodhisattva who, wishing to acquire the qualities of the Buddhas of the three times, should practice the perfection of wisdom?

Answer. – The sūtra does not speak of the bodhisattva wanting to acquire the qualities of all the Buddhas of the three times, but of the bodhisattva wanting to acquire for himself qualities that are not fewer than those

[105] See chapter XLIV.

of one Buddha of the three times. How is that? In all the Buddhas, the qualities are [numerically] equal, neither more nor less numerous.[106]

Question. – If that is true, how can one say in regard to the buddha Amita that his lifespan *(āyuspramāṇa*) is limitless *(aparimita*), that his brilliance (*prabhā*) covers thousands of myriads of koṭis of yojanas[107] and that he has saved beings of innumerable kalpas?

Answer. – The buddhafields (*buddhakṣetra*) are diverse (*nānāvidha*): <2229> there are those that are pure (*pariśuddha*), those that are impure (*apariśuddha*) and those that are mixed (*miśra*).[108]

[*Trayastriṃśeṣu deveṣu buddhārohaṇaparivarta*].[109] – Thus it is said in the *San-che-san-t'ien-p'in* sūtra (Trāyastriṃśadevaparivarta): At that time, the Buddha had gone to spend the rainy season among the Trāyastriṃśa gods (*tatra khalu varṣāvāsaṃ bhagavān upagatas trāyastriṃśeṣu deveṣu*), and when the time of dismissal [pravāraṇa] had come (*atha tadaiva pravāraṇāyāṃ pratyurpasthitāyām*),[110] the four assemblies (*catasraḥ parṣadaḥ)* remaining on earth and not having seen the Buddha for a long time, were distressed and sad. They sent *Mou-lien* (Maudgalyāyana) [to the Buddha} and Maudgalyāyana said to the Buddha: Lord, why do you neglect all these people and stay with the gods?

Then the Buddha said to Maudgalyāyana: Look at this universe with its three thousand continents (*trisāhasra lokadhātu*). By the power of the Buddha, Maudgalyāyana looked at the universe in question and he saw there some Buddhas who were preaching the Dharma to the great assembly, other Buddhas seated

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[106] The qualities or attributes of the Buddhas have been the subject of chapters XXXIX to XLII: they are the same in all the Buddhas, but the latter differ in certain points. The Kośabhāṣyā, p. 415, l. 14-17, comments: *Tribiḥ kāraṇaiḥ sāmyaṃ sarvabuddhānānām / sarvapuṇyajñānasaṃbhāra-samudāgamataḥ dharmakāyaparinispattitaḥ arthacaryayā ca lokasya / āyurjātigotrapramāṇakṛtas tu bheda bhavati /* - All the Buddhas are alike in three aspects: in that they have accumulated the entire accumulation of merit and wisdom; in that they realize the same dharmakāya; in that they give the same service to beings. But they differ in their lifespan, in caste, in clan and in the size of their body.

[107] Small Sukhāvatīvyūha, ed. U. Wogihara, 1931, p. 200. §8-9 (T 366, p. 347a25-29): *Tat kiṃ manyase śāriputra kena kāraṇena sa tathāgato 'mitāyur nāmocyate / tasya khalu punaḥ śāriputra tathāgatasya teṣāṃ ca manuṣyāṇām aparimitam āyuḥpramāṇam / tena kāraṇena sa tathāgato 'mitāyur nāmocyate / tasya ca śāriputra tathāgatasya daśa kalpā anuttarāṃ samyaksaṃbodhim abhisaṃbuddhasya // tat kiṃ manyase śāriputra kena kāraṇena sa tathāgato 'mitābho nāmocyate / tasye khalu punaḥ śāriputra tathāgatasyābhāpratithatā sarvabuddhakṣetreṣu /*

[108] See below (k. 93, p. 711c18) and Yogācārabhūmi, T 1579, k. 79, p. 736c21.

[109] T 815, k. 3, p. 795b20-c27; T 816, k. 3, p. 811b22-812a2. – A Mahāyānasūtra relating the ascent of the Buddha to the Trāyastriṃśa heaven to preach the Dharma there to his mother; this is an episode of the Miracle of Sāṃkāsya which has been mentioned above (p. 634-635F, 1765-1767F, n.).

This sūtra is known by two Chinese translations:

1) *Fo cheng t'ao li t'ien wei mou chouo fa king* (T815), also called *Fo cheng t'ao* li *t'ien p'in king*, the title used here by the *Traité*. This translation was made by Dharmarakṣa at Tch'ang-ngan during the first year of the T'ai-che pperiod (265-266). Cf. Li, T 2034, k. 6, p. 62c16-17; K'ai, T 2154, k. 2, p. 494a19-20.

2) *Tao chen tsou wou ki pien houa king* (T816), also called *Tao chen tsou king*. This translation was made by the Parthian śramaṇa Ngan Fa-kin who worked at Lo-yang from 281 to 306.

[110] Cf. Divyāvadana, p. 91, l. 12-13.

in meditation, yet others begging their food; in these many ways they were accomplishing their Buddha-work (*buddhakārya*).

Then Maudgalyāyana prostrated with a fivefold bow (*pañcāṅgapraṇāma*);[111] Sumeru, king of the mountains, shook with great trembling and all the gods were seized by great fear.

Maudgalayāyana burst into tears and bowing his head, said to the Buddha: In their great compassion (*mahākaruṇā*) the Buddhas do not abandon anyone: by working with these many transformations (*nirmāṇa*), they save beings. <2230>

The Buddha said to Maudgalyāyana: What you see is nothing at all. Beyond what you see, in the east (*pūrvasyāṃ diśi*) there is a universe the ground of which is made only of gold (*suvarṇamaya*): the disciples of the Buddha who lives there are all arhats and their six superknowledges (*abhijñā)* are without obstacle. – Beyond that region of the east, there is a universe the ground of which is made only of silver (*rūpyamaya*): the disciples of the Buddha there all practice (*śikṣante*) the bodhi of the pratyekabuddhas. – Beyond this region of the east there is a universe the ground of which is made only of the seven jewels [**302c**] (*saptaratna*); on that ground there is always an immense brilliance (*apramāṇaprabhā):* the disciples created there by the Buddha are all bodhisattvas who have all attained the gates of dhāraṇī and samādhi and abide in the non-regressing stage (*avaivartukabhūmi)*. You should know, O Maudgalyāyana, that all those Buddhas are myself. Thus, among all these numberless universes (*lokadhātu*) in the eastern direction, equal in number to the sands of the Ganges (*gaṅgānadīvālukopama*), there are some that are beautiful (*śubha*) and some that are ugly (*aśubha*): in all of them, it is I myself who carry out the work of Buddha. And it is the same in the universe of the south (*dakṣiṇasyāṃ diṣi*), of the west (*paścimāyāṃ diśi*), and the north (*uttarasyām diśi*), in the four intermediate directions (*catasrṣu vikiṣu*), in the direction of the zenith (*upariṣṭād diśi)* and in the direction of the nadir (*adhastād diśi*).

- This is why it should be known that the Buddha Śākyamuni has pure universes (*pariśuddhalokdhātu*) also, like [the Sukhāvati] of Amita, and that the buddha Amita, as well as his pure universes, has also impure universes (*apariśuddha*), like [the Sahāloka] of Buddha Śākyamuni.

The great compassion (*mahākaruṇā*) of the Buddhas 'penetrates as far as the marrow of their bones' (*asthimajjām āhatya tiṣṭhati*):[112] Indifferent to the beauty or the ugliness of the universes, they conform (*anuvartante*) [to the needs] of the beings to be saved and train them (*vinayanti*), like a tender loving mother trains her son: should he fall into a pit of excrement, she rushes to pull him out without any regard for the annoyance.

Raising with a single hair (*ekena vālena*) the hundred koṭis of Sumerus in the Trisāhasramahāsmahasralokadhātu already is difficult.

[111] A bow made with arms, knees, head, chest (*vakṣas*) and gaze: see Monier-Willimas, p. 578a.

[112] A time-honored expression: a violent passion like the love of parents for their son (*putrapreman*), cuts in turn the skin (*chavi*), the hide (*carman*), the flesh (*māṃsa*), the muscles (*snāyu*), the bone (*asthi*) and 'having cut the bone, penetrates into the marrow and stays there'. In Pāli, *aṭṭhiṃ chetvā aṭuthimiñjaṃ āhacca tiṭṭhati*: cf. Vin. I, p. 83, l. 4; Saṃyutta, II, p. 238, l. 16; Anguttara, IV, p. 129, l. 15.

CHAPTER L: ARRIVING AT THE OTHER SHORE

Pūrva[a]gama

First Section ARRIVING AT THE OTHER SHORE

Sūtra (cf. Pañcaviṃśati, p. 29, l. 5-6; Śatasāhasrikā, p. 93, l. 5-5). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes to arrive at the other shore of conditioned and unconditioned dharmas must practice the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena saṃskṛtāsaṃskṛthaṇāṃ dharmāṇāṃ pāraṃ gantukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Arriving at 'the other shore' is coming precisely to the other shore (*anta*) of conditioned (*saṃskṛta*) dharmas and unconditioned (*asaṃskṛta*) dharmas. By means of great wisdom, how does one get to know entirely, to exhaust entirely, (*mahāprajñā*), this 'other shore' (*para*)? By analyzing the general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*svalakṣaṇa*) of conditioned dharmas in many ways, and, in regard to the unconditioned dharmas, by understanding completely [the four fruits of the religious life] (*śrāmaṇyaphala*) from srotaāpanna up to Buddhahood.[113]

For the characteristics of conditioned and unconditioned dharmas, see what has been said above (p. 2077F).

Second Section UNDERSTANDING TATHATĀ, DHARMATĀ AND ANUTPĀDAKOṬI

Sūtra (cf. Pañcaviṃśati, p. 29, l. 6-8; Śatasāharikā, p. 94, l. 13-19). – The bodhisattva-mahāsattva must practice the perfection <2232> of wisdom if he wishes to understand all dharmas, past, present and future, their dharma-nature and their intrinsic non-arising (*Bodhisattvena mahāsattvena sarvadharmāṇāṃ atītānagatapratyutpannānāṃ tathatāṃ dharmāṇām anutpādakoṭim anuboddhukāmena prajñāpāramitāyāṃ śikṣitavyam*).

113 According to the Sarvāstivādins, the fruits of the religious life (*śrāmaṇyaphala*) are conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*). The eighty-nine paths of abandoning (*prahāṇamārga*), or paths of immediate succession (*ānantaryamārga*), by means of which the ascetic abandons the afflictive emotions of the threefold world, make up the religious life (*śrāmaṇya*). The eighty-nine paths of deliverance (*vimuktimārga*) by means of which the ascetic takes possession of the abandonment are the conditioned fruits of the *śrāmaṇya*, being *niṣyandaphala* and *puruṣakāraphala* of the *śrāmaṇya*. See Kośa, VI, p. 241-242; Kośabhāṣya, p. 369-370.

Śāstra. –

Question. – Above (p. 2186F), tathatā, the ‘manner of existence’, has already been spoken of; why talk about it again here?

Answer. – Above, we talked simply of the tathatā of all dharmas; here we are speaking about the tathatā of the three times (*tryadhvan*). – Above, we spoke briefly (*saṃkṣepeṇa*); here we will speak at length (*vistareṇa*). – Above, we spoke of just [the tathatā];[114] here we are speaking of three things [tathatā, dharmatā and anutpādakoṭi].

The dharmatā ‘dharma-nature’ is the dharmadhātu ‘fundamental **[303a]** element’; the anutpādakoṭi ‘intrinsic non-arising’ is the bhūtakoṭi ‘limit of truth’.

The tathatā of past (*atīta*) dharmas is the dharmatā of past dharmas, and it is the same for future (*anāgata*) and present (*pratyutpanna*) dharmas.

Furthermore, the tathatā of past dharmas is the tathatā of future and present dharmas; the tathatā of present dharmas is the tathatā of past and present dharmas. Why? Because the nature of tathatā is beyond identity (*ekatva*) and diversity (*nānātva*).

Furthermore, as I have said above (p. 2196F), there are two kinds of tathatā: the worldly (*laukikī*) tathatā and the supraworldly (*lokottara*) tathatā. In terms of the worldly tathatā, the three times are each different; in terms of the supraworldly tathatā, the three times are the same.

As for the dharmatā, there are action-dharmas (*karman*) and result-dharmas (*kṛta*), causes-conditions (*hetupratyaya*) and fruits of retribution (*vipākaphala*), in the same way that fire (*tejas*) has heat (*uṣṇatva*) as its nature and water (*ap*-) has moistness (*dravatva*) as its nature. The causes-conditions and the fruits of retribution of these dharmas are distinguished. Each has its specific nature <2233> (*svalakṣaṇa*) as has been said (p. 1524-1527F) in regard to the power [of knowledge] concerning the possible and the impossible (*sthānāsthānajñānabala*): that is the worldly (*laukikī*) dharmatā. – But if one examines and considers the nature of things, one enters into the system of non-arising (*anutpāda*) and one does not depart from it: this is called anutpādakoṭi ‘intrinsic non-arising’.

Objection [of the Sarvāstivādin]. – But in this dharmatā it is possible to discern the existence of the three times. The anutpādakoṭi is future (*anāgata*) dharmas. How is there still the past (*atīta*) and the present (*pratyutpanna*)? The Abhidharma gives the answer: “Dharmas having-arising (*utpattika*) are the past and the present; dharmas without-arising (*anutpattika*) are the future and unconditioned (*asaṃskṛta*) dharmas.” That being so, why would you want the past and the present to be without-arising?

Answer. – In many ways previously I have refuted the existence of dharma-having-birth: all dharmas are unborn (*anutpannāḥ sarvadharmāḥ).* Why would the future be the only one to be without-birth? Above (p. 76-79F), in interpreting the phrase “at one time”, I refuted the existence of the three times (*tryadvan*). The

[114] Above, it was a matter of the tathatā, the dharmadhātu and the bhūtakoṭi, but it was to identify all three with nirvāna.

three times have only one characteristic, namely, the absence of nature (*ekalakṣaṇaṃ yadutālakṣaṇam*); that is their nature of non-arising (*anutpādalakṣaṇa*).

Moreover, the anutpāda is called nirvāṇa because nirvāṇa does not arise and does not cease. From beginning to end, nirvāṇa is absolutely without rebirth (*apaunarbhavika*) and all dharmas are nirvāṇa.

This is why the Buddha speaks here of their anutpādakoṭi, 'their intrinsic non-arising'.

Pūrvaṃgamana

Third Section ACQUIRING PRECEDENCE, ETC.

Sūtra (cf. Pañcaviṃśati, p. 29, l. 9-14; ŚatasMahasrikā, p. 94, l. 19-95, l. 9). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wants to acquire precedence over all the śrāvakas and pratyekabuddhas, become the assistant of all the blessed Buddhas, participate in the close circle of all the blessed Buddhas, have a large following, acquire a following of bodhisattvas and purify great offerings (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena sarvaśrāvakapratyekabuddhānāṃ pūrvaṃgamena bhavitukāmena, buddhānāṃ bhagavatām upasthāyakena bhavitukāmena, buddhānāṃ bhagavatām abhyantaraparivāreṇa bhavitukāmena*, <2234> *mahāparivāreṇa bhavitukāmena, bodhisattvaparivāraṃ pratilabdhukāmena, dakṣiṇāṃ pariśodhayatukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. ACQUIRING PRECEDENCE OVER THE ŚRĀVAKAS AND PRATYEKABUDDHAS

Question. – How can the bodhisattva who has not yet acquired the cessation of the impurities *(āsravakṣaya*) take precedence over the holy individuals *(āryapudgala*) whose impurities are destroyed (*kṣināsarava*)?

Answer. – From his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva already takes precedence over all beings; what more can be said (*kaḥ punarvādaḥ)* when he has practiced (*caryā)* for many kalpas?

The merits (*puṇya*) and knowledge (*jñāna*) of this bodhisattva are great; from lifetime to lifetime he has always been of great benefit to the śrāvakas and [**303b**] pratyekabuddhas. Out of recognition of the benefits (*kṛtajñatā)* of the bodhisattva, beings venerate him, esteem him and respect him even in his [earlier] animal existences.[115]

[115] According to the Pāli sources, the bodhisattva, in his earlier lifetimes, was an antelope, buffalo, bull, cock, crow, elephant, dog, lizard, duck, frog, garuḍa, goose, hare, horse, iguana, jackal, lion, lizard, monkey, parrot, partridge,

[*Rurujātaka*].[116] – Thus, at one time the Bodhisattva was a deer (*mṛga*), his body golden in color (*suvarṇvarṇa*), his antlers (*viṣāṇa*) made of the seven jewels (*saptaratnamaya*), and five hundred deer followed him as his servants.

When the Bodhisattva lived [as a lay person] among men, he was, during the fortunate periods, a noble cakravārtin king; but in <2235> periods of corruption (*kaṣāyakāla*), he was a great king protecting the Buddhadharma and benefiting beings.[117]

When the Bodhisattva left home (*pravrajita*) [to embrace the religious life], if the Dharma of a Buddha existed at that time, he was a great savior-teacher for the world; but if, [at that time], the Dharma of a Buddha did not exist, he was a great heretic teacher (*tīrthika mahācārya*) practicing the four immeasurables (*apramāṇa*).[118]

Although they are without impurities (*anāsrava*), the arhats and pratyekabuddhas render only mediocre service: they are like a bushel of melted butter (*ghṛta*) which, although shiny, is only the foam (*pheṇa*) of the great ocean. The bodhisattva himself, despite his impure wisdom (*sāsravaprajñā)* and his maturations (*paripāka*) renders immense service (*apramāṇānugraha*).

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peacock, pigeon, quail, rat, deer, snake, vulture, wood-pecker, many times over (see General Index of *Jātaka Stories*, ed. E. B. Cowell, vol. V-VI, *s.v. Bodhisattva*). Many animal existences are also noted in *Cinq cents Contes et Apologues extraits du Tripiṭaka chinois* by E. Chavannes; they are noted in Hobogirin, IV, p. 317, *s.v. Chikushß*

[116] Pāli Jātaka, no. 482, p. 255-263 (transl. *Jātaka Stories*, IV, p. 161-166); Lieou tou tsi king, T 152, no. 58, k. 6, p. 33a6-b23 (transl. Chavannes, *Contes*, I, p. 220-224); Kieou sö lou king, T 181, p. 452b-454a; Mūlasarv. Vin., T 1450, k. 15, p. 175a27-176b6 (transl. Chavannes, *Contes*, IV, p. 122-128); Jātakamālā, no. 26, p. 167-175 (transl. Speyer, p. 234-244). – Illustrations: medallion from Bharhut with the inscription: *Migajātakam*: A. K. Coomaraswamy, *La sculpture de Bharhut*, 1956, p. 72 and pl. XXIX, fig. 73; Ajantā, cave II; Boro-Budur (Leemans, pl. CLXIX).

[117] Human existences of the Bodhisattva as a lay-person: during the fortunate periods (*bhadrakalpa*) characterized by the appearance of Buddhas, he was a cakravartin king; during the periods of corruption (*kaṣāyakala*), he was a king. The Pāli Jātaka mentions no less than forty-eight lifetimes during which the Bodhisattva was a king ruling by the Dharma; see, e.g., the Vātamigajātaka, I, p. 159, l. 11-12, the Mahāsīlavajātaka, I, p. 268; the Ucchaṅgajātaka, I, p. 308, l. 22.

The five corruptions (*kaṣāya*) affect lifespan *(āyus*), beings (*sattva*), the afflictive emotions (*kleśa*), wrong views (*dṛṣṭi*) and the period (*kalpa*). See the notes of L. de La Vallée Poussin in Kośa, III, p. 193, 207.

[118] Human existences of the Bodhisattva as a monk: if the Holy Dharma exists in the world, he is a model monk; if the Holy Dharma is not present, he is a great heretic teacher of high moral standards. Here the *Traité* has in mind the heretic Sunetra who practiced the four *brahmavihāras*, loving-kindness, etc., splendidly, and with whom Śākyamuni is identified in some versions of the Saptasūryopamasūtra: see above, p. 520F, 2091-2092F and notes; also the Mahākarma-vibhaṅga, p. 37.

Finally, in regard to the four kinds of purifications (*caturvidhapariṣkāra*) that are the auxiliaries to enlightenment (*bodhipakṣya*),[119] the arhats and pratyekabuddhas have received a great deal from the bodhisattva.

[Śūraṃgamasamādhisūtra].[120] – Thus it is said in the <2236> *Cheou-leng-king* (Śūraṃgamasūtra), Mañjuśrī was a pratyekabuddjha 7,200,000 times and by converting people to the pratyekabuddha Vehicle, he helped them realize bodhi.

This is why the bodhisattva has precedence over the śrāvakas and pratyekabuddhas.

II. BEING THE ASSISTANT OF THE BUDDHA

The bodhisattva 'wants to be the assistant (*upasthāyaka*) of the Buddhas'.

1) Thus, when Śākyamuni had not yet left home (*anabhiniṣkrānta*), he had *Tch'e-ni* (Chandaka) as helper (*upasthāyaka*), *Yeou-t'o-ye* as play-mate (*ahakrīdanaka*),[121] *Kiu-p'i-ye* (Gopiyā), *Ye-chou-t'o* (Yaśodharā) and other women of the harem (*antaḥpura*) as his intimate entourage (*abhyantaraparivāra*).[122]

2) After he left home (*abhiniṣkrānta*), during the six years in which he practiced asceticism (*duṣkaracaryā),* he had the pañcakas as assistants (*upasthāyaka*).[123]

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[119] The arhats and pratyekabuddhas are indebted to the bodhisattva for material benefits – clothing, food, furniture and medicines – and above all for spiritual benefits, teaching the thirty-seven factors of enlightenment which were the subject of chapter XXXI.

The material benefits are known under the name of *Caturvidha pūjāpariṣkāra* detailed in the formula: *cīvara-piṇḍapāta-śayanāsana-glānapratyayabhaiṣajya-pariṣkāra*: cf. Vinaya, III, P. 132, l. 8-9; Dīgha, III, p. 268, l. 1; Saṃyutta, IV, p. 288, l. 12: 291, l. 5; Mahāvastu, I, p. 49, l. 10; Avadānaśataka, I, p. 1, l. 7; Divya, p. 143, l. 6,, etc.

[120] Passage from the Śūraṃgamasamādhi, French transl., p. 245, §147, already cited above, p. 602F and 1907F. Later, the *Traité* (k. 75, p. 586a28) will explain that Mañjuśrī often simulated the nirvāṇa of the pratyekabuddhas because at his time beings could be converted only by pratyekabuddhas.

[121] Cf. Mahāvastu,III, p. 91, l. 7-9: *Ayaṃ tāva Chandaka sa yeva Bhagavato kumārabhūtasya upasthāyako eteṇa sārdhaṃ kumāro abhiniṣkrānto, ayaṃ pi Udāyī purohitaputro Bhagavto kumārabhūtasya dārakavayasyo abhūsi sahapāṃśukrīḍanako*. – Jātaka, I, p. 86, l. 14-15: *So* (Kāludāyi) *kira rañño sabbatthasādhako abbhantariko ativissāsiko Bodhisattena saddhiṃ ekadivase jāto sahapaṃsukīḷito sahāyo*.

[122] Like most other sources, the *Traité* acknowledges only two legitimate wives to Śākyamuni: Gopiyā who was sterile and Yaśodharā, mother of Rāhula. For the women of the Buddha before his Great Departure, see above, p. 1001F foll. For Gopā or Gopiyā, whose sex has been debated, see *Śūraṃgamasamādhi*, French transl., p. 172-173note.

[123] During the six years between his Great Departure (*abhiniṣkramaṇa*) and his enlightenment (*abhisaṃbodhana*), Śākyamuni had as assistants the *Wou jen* 'Five men', two characters often used by the Chinese translators to render the Sanskrit expression *Pañcakābhadravargīyaḥ* (Lalita, p. 245, l. 16; Mahāvastu, II, p. 241, l. 2). These are the five individuals 'of good family' who helped the Bodhisattva during his six years of austerities, abandoned him when he

3) After his enlightenment, *Mi-hi* (Meghiya), *Lo-t'o* (Rādha), *Siu-na-tch'a-to-lo* (Sunakṣatra), *A-nan* (Ānanda), *Mi-tsi-li-che* (Guhyaka Malla), etc., formed his close entourage (*abhyantaraparivara*).[124] <2237>

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renounced his mortifications, heard the great Sermon at Benares and became, after Śākyamuni, the first five arhats in the world (Catuṣpariṣad, p. 170). Their names are Ājñātakauṇḍinya, Aśvajit, Vāṣpa, Mahānāman and Bhadrika.

[124] Many were the *upasthāyakas* who assisted the Buddha Śākyamuni during his public life: five according to the *Traité*, p. 1675F; seven according to the Commentary of the Theragāthā (*Psalms of the Brethren*, p, 350) and the Commentary of the Udāna, p. 217; eight according to the Vinayamātṛkā, T 1463, k. 5, p. 827c12-14; see above, p. 1675-75F note. The bodhisattva Guhyaka Vajrapāṇi does not appear in this list. If the *Traité* thinks it proper to add him here, it is clearly in reference to the section of the Mūlasarvāstivādin Vinaya in which the journey into the north-west of India made by the Buddha accompanied by Ānanda and Vajrapāṇi.

Above (p. 547F), the *Traité* alluded to this voyage and, with the help of the Tibetan and Chinese sources, the only ones available to me (Lamotte), I tried (p. 548-554F) to retrace the grand stages. Since then, the 1948 publication, with the careful clarifications of N. Dutt, of many Sanskrit pages relating to this episode (*Gilgit Manuscripts*, III, part I, p. XVII to XVIII, and l. 17, 1948), I have been able to retrace more precisely the itinerary followed by the Buddha and his companions (cf. *Alexandre et le Bouddhisme*, BEFEO, XLIV, 1951, p. `52-158).

The subject has been entirely revived by the two monumental studies of G. Tucci dedicated to Swat: *Preliminary Reports on the Italian Excavations in Swat (Pakistan)*, in East and West, IX, 1958, p. 279-328 (see especially the notes appearing on pages 326-328 (see also pages 61 to 64). These studies, where the great Italian master uses all his talents, abound in details of topography, geography, ethnology and literary history, politics, monastics of the north-west of India. They show the importance of the Dardes in the elaboration and transmission of the voluminous and complete Mūlasarvāstivādin Vinaya.

In the course of his journey in the north-west, the Buddha used three itineraries: *i*) an itinerary in six stages, from Hastinapura to Rohitaka; *ii*) an itinerary in 17 stages starting from Tāmasavana and retrunbing to Rohitala; *iii*) an itinerary linking Rohitaka and Mathurā.

In the first and the third, he was assisted by Ānanda; in the second, he was accompanied by Vajrapāṇi. This explains why the *Traité* here includes VajrapāṇI in the close entourage (*abhyantaraparivāra*) of the Buddha.

But at this time, Vajrapāṇi was merely a simple protector demon occasionally mentioned in the canonical sources; he was still engaged, especially in the north-west of India, in this process of becoming sublimated which transformed him successively into a beneficent spirit, into a bodhisattva, into a god and, finally, even into the supreme being (see *Vajrapāṇi en Inde*, in *Mélanges de Sinologie offerts à Paul Demiéville*, I, 1966, p. 113-159). In harmony with a very widespread Mahāyānist belief, the *Traité* considers Guhyaka VajrapāṇI to be a bodhisattva prevailing over all the bodhisattvas, all the more so over humans (p. 615F) and already in possession of bodhi (k. 39, p. 344a28-29).

The role played by Vajrapāṇi in the Buddha's service does not eclipse that of Ānanda, the devoted disciple. The latter kept his official title of *upasthāyaka* and fulfilled his mission conscientiously during the last twenty-five years of the master's life. The Mahāyānists have never contested the foremost position that Ānanda occupied at the Council of Rājagṛha where he recited the sūtras of the Tripiṭaka. They further wanted to include Ānanda with the great bodhisattvas such as Mañjuśrī, Maitreya, Vajrapāṇi, to compile the scriptures of the Mahāyāna (cf. p. 939-942F, n.). They know that a large number of Mahāyāna sūtras were entrusted by the Buddha himself to the care of Ānanda as well as entrusting the dedications (*parīndanā*) with which they end. At the time when the *Traité* was composed, the grand figures of Ānanda and the bodhisattva Vajrapāṇi were closely linked and mutually complemented each other. In the

III. ACQUIRING A GREAT ENTOURAGE

The bodhisattva wishes to acquire a great entourage (*mahāparivāra*). Holy individuals *(āryapudgala*) such as *Cho-li-fou* (Śāriputra), <2238> *Mou-k'ien-lien* (Maudgalyāyana), *Mo-ho-kia-chö* (Mahākāśyapa), *Siu-p'ou-t'i* (Subhūti), *Kia-tchan-yen* (Kātyāyana), *Fou-leou-na* (Pūrṇa),[125] *A-ni-lou-teou* (Aniruddha), etc., and also the non-regressing bodhisattvas (*avaivartika*), separated from buddhahood by only one lifetime (*ekajātipratibaddha*), such as *Mi-lo* (Maitreya), *Wen-chou-che-li* (Mañjuśrī), *P'o-t'o-p'o-lo* (Bhadrapāla), are called the great entourage (*mahāparivāra*) of Śākyamuni.[126]

Furthermore, the Buddha has two kinds of bodies: *i*) a body born of the fundamental element (*dharmadhātujakāya*); *ii*) a body in accord with the world (*lokānuvartakakāya*).[127] The worldly body (*laukikakāya*) had the already-mentioned entourage. As for the body born of the fundamental element, it had as assistants (*upasthāyakāya*) innumerable (*aprameya*) and incalculable (*asaṃkhyeya*) bodhisattvas separated from buddhahood by only one single existence (*ekajātipratibaddha*). Why?

[*Gaṇḍavyūhasūtra*]. – It is said in the *Pou-k'o-sseu-yi-kiai-t'o king* (Acintyavimokṣasūtra)[128] that when he was born, the Buddha was the head of 84-000 bodhisattvas separated from buddhahood by only one existence (*ekajātipratibaddha*) and that these bodhisattvas were born in his entourage like dark clouds encircling the moon.

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close entourage of the Buddha, the former represents the Hīnayāna or rather the early Buddhism; the latter embodies the Mahāyāna, but both are in the service of the Buddha and his Dharma.

[125] Pūrṇa-maitrāyaṇiputra.

[126] This is indeed a mixed (*miśra*) entourage consisting of śrāvakas and bodhisattvas.

In bygone days long past, Bhadrapāla at the head of five hundred monks had insulted the bodhisattva Sadāparibhūta who was none other than Śākyamuni in one of his earlier rebirths. As a result of this offense, he had to undergo incalculable periods of terrible punishments. He was converted by hearing the *Lotus* sūtra and became an irreversible bodhisattva (cf. Saddharmapuṇḍ, chap. XIX, p. 375-384). He appears at the head of the twenty-two major bodhisattvas who were present at the preaching of the Prajñāpāramitā; he was then an old man of the Vaiśya caste and lived in Rājagṛha (see above, p. 428-429F). He plays a principal part in the Pratyutpannasamādhisūtra, also entitled Bhadrapālasūtra. As the *Traité* has related above (p. 425-426F), it was he who explained the subjectivity and emptiness of dharmas to the three brothers who, in dreams, had had sexual relations with the courtesans Āmrapāli, Sumanā and Utpalavarṇā (cf. T 416, k. 1, p. 876a; T 417, p. 899a; T 418, k. 1, p. 905a-b; T 419, p. 922a-b, as well as the comments of P. Demiéville, *La Yogācārabhūmi de Saṃgharakṣa*, BEFEO, XLIV (1954), p. 355 and 431).

[127] A body already noted, p. 1780-1781F, 1805F, 1818F, 1908F

[128] The *Traité* refers to the Gaṇḍavyūha sometimes under the title *Pou-k'o-sseu-yi king* = Acintyasūtra (Chinese transl, p. 94b, 317a, 419a), sometimes under that of *Pou-k'o-sseu-yi kiai-t'o king* = Acintyavimokṣasūtra (transl. p. 303b, 308b, 576c, 754b, 756b).

[*Saddharmapuṇḍarīkasūtra*].[129] – It is said in the *Fa-houa king* <2239> (Puṇḍarīkasūtra) that the bodhisattvas who arose from the earth each had a close entourage (*abhyantaraparivāra*), a great entourage (*mahāparivāra*). <2240>

IV. ACQUIRING A BODHISATTVA ENTOURAGE

The bodhisattva wishes to acquire 'a bodhisattva entourage' (*parivāra*).

There are Buddhas who are surrounded only by bodhisattvas; there are Buddhas who are surrounded only by śrāvakas; there are Buddhas who are [**303c**] surrounded by both bodhisattvas and śrāvakas. This is why the Prajñāpāramitāsūtra says here that, in order to acquire an entourage composed exclusively of bodhisattvas, the bodhisattva must practice the Prajñāpāramitā.

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[129] Saddharmapuṇḍarīka, beginning of chapter XIV, *Bodhisattvapṛthivīvivarasamudgama*, p. 297-298, of which, the translation by Burnouf follows: [This passage does not appear in the Gilgit manuscripts, ed. S. Watanabe, chap. XIV, *Bodhisattvapṛthivīsamudgamana*, the first pages of which have not been found]. - *Atha khalv anyalokadhātvāgatānāṃ bodhisattvānāṃ mahāsattvānām aṣṭau Gaṅgānadivālukāsamā bodhisattvā mahāsattvās tasmin samaya tataḥ parṣanmaṇḍalād ... ya itaḥ Sahāyā lokadhātor dharaṇīvivvarebhyaḥ samunmajjante sma/*

Transl. - Then bodhisattva-mahāsattvas, as numerous as the sands of eight Ganges, making up a part of those bodhisattvas who had come from other universes, arose in that moment in the midst of the assembly. Joining their palms together in respect, facing the Bhagavat and having worshipped him, they addressed him thus: If the Bhagavat will allow us, we too would explain this teaching of the Dharma in the Sahā universe when the Tathāgata has entered complete nirvāṇa. May we be able to teach it, worship it, write it! May we be able to dedicate our efforts to this teaching of the Dharma! May the Bhagavat grant us also this teaching of the Dharma! Then the Bhagavat said to these bodhisattvas: What is the use, O sons of good family, of making you responsible for this duty? In this Sahā universe, I have millions of bodhisattvas, in number equal to the sands of sixty Ganges, who serve as the retinue of one single bodhisattva. Now there are millions of bodhisattvas of this latter kind, in number equal to that of the sands of sixty Ganges, who, when I have entered full nirvāṇa at the end of time, in the last period, will have this explanation of the Dharma, who will preach it, who will explain it.

Hardly had the Bhagavat pronounced these words than the Sahā universe split open on all sides, was covered with cracks, and in the middle of these cracks there appeared hundreds of thousands of myriads of koṭi of bodhisattvas whose bodies were golden in color, endowed with the thirty-two signs marking the Great Man, who, having been under this great earth in the space situated below, came into the Sahā universe; indeed, as soon as they had heard the words pronounced by the Bhagavat, they issued from the bosom of the earth. Each of these bodhisattvas had a retinue of millions of bodhisattvas, in number equal to that of the sands of sixty Ganges, forming behind them a troop, a huge troop of which he was the preceptor. These bodhisattva-mahāsattvas, followed thus by these troops, these huge troops, troops of which they were the preceptors and which were seen in hundreds of thousands of myriads of koṭi in number equal to that of the sands of sixty Ganges, had come together from the cracks in the eart to appear in this Sahā universe.

There are three kinds of entourage (*parivāra*): superior, middling and inferior. The inferior one is made up of śrāvakas alone; the middling one is a mixture [of śrāvakas and bodhisattvas]; the superior one consists only of bodhisattvas.

V. PURIFYING GREAT OFFERINGS

The bodhisattva wishes 'to purify great offerings (*dakṣiṇā)*'.[130]

Some say: The bodhisattva collects much merit (*puṇya*) but does not eliminate his afflictive emotions (*kleśa*); [that is why], by accepting the pious offerings (*dakṣiṇā)* of people, he does not purify them (*na pariśodhayati*). – But the Buddha has said that for the bodhisattva <2241> who is practicing the perfection of wisdom, all dharmas are empty (*śūnya*) and non-existent (*anupalbdha*) and all the more so the fetters (*saṃyojana*). Once having entered into the fundamental element (*dharmadhātu*), the bodhisattva does not realize the limit of the truth (*bhūtakoṭiṃ na sākṣātkaroti*): this is why he is able to purify the gifts [made to him].

Furthermore, the bodhisattva has very great (*vipula*) merits: from the first production of the mind of bodhi (*prathamacittotpāda*) he wants to take the place of each being in particular to undergo all the sufferings [in that being's place]. He wants to give all his merits to all beings and only after that to find the bodhi of the Buddhas (*abhisaṃbodhi*) for himself. But not being able to realize such a task alone, he will end up becoming Buddha and saving all beings.

Furthermore, the altruistic wishes (*praṇidhāna*) of the bodhisattva are beyond calculation (*asaṃkhyeya*). As the world of beings (*loka*), the tathatā, the dharmadhātu, the bhūtakoṭi, the ākāśa, etc., last for a long time (*cirasthitika*), so the intention of the bodhisattva to remain in the world for the benefit of beings *(sattvānāṃ*

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[130] Kumārajīva translates *pariśodhayitum* by the characters *tsing-pao* 'purifying-rewarding'. The bodhisattva purifies the offerings made to him by accepting them and consuming them: thus he increases the merit (*puṇya*) of the donor. The merit of the gift is of two kinds: *i*) the merit produced by abandonment (*tyāgānvaya*), merit resulting from the mere fact of abandoning; *ii*) the merit produced by enjoyment (*paribhogānvaya*), merit resulting from the enjoyment by the person who receives, of the object given (cf. Kośabhāṣyā, p. 272, l. 5-6: *Dvividhaṃ hi puṇyaṃ tyāgānvayaṃ tyāgād eva yad upapadyate, paribhogānvayaṃ ca deyadharmaparibhogād yad utpadyate*).

For reasons explained in the Pāli Vinaya, II, p. 125, and Anguttara, IV, p. 344-345, the sa[a]gha may avoid or refuse the offerings of a layperson and 'turn the begging-bowl upside down' (*pattaṃ nikkujjati*). Such a refusal, although it does not entirely destroy the merit of the gift, does not 'purify' it: a gift made remains made (*kṛta*), but if the beneficiary does not accept it and does not consume it, it is not 'accumulated' (*upacita*). Accepting a gift is to 'purify' it (*pariśodhana*) and increase the merit of the donor.

The bodhisattva wants to accept the great offerings (*dakṣiṇā)* made to him not out of personal interest but to increase the merit of his benefactors.

hitāya) is of long duration as well and knows no limits (*paryanta*):[131] If such a man cannot purify the merits of the offerings [made to him], who then can? A father and a mother, however heavy their fetters (*saṃyojana*), dedicate their entire lives so that their son may be very fortunate; how then could the bodhisattva, who has no fetters and who for an infinite number of lifetimes dedicates himself (*anantajanmasu*) to the welfare of beings, be unable to purify the offerings?

Finally, if a bodhisattva endowed only with compassion (*karuṇācitta*) but without wisdom (*prajñā)* is already so beneficial, what can be said of the bodhisattva cultivating the perfection of wisdom?

Question. – But how can the bodhisattva who has no more fetters still take on rebirths in the world?

Answer. – I have already answered that above (p. 1826F). The bodhisattva who has obtained the acquiescence that dharmas do not arise (*anutpattikadharmakṣānti*), who has obtained a body born of the fundamental element (*dharmadhātujakāya*), who manifests by metamorphosis in different places <2242> is able to save beings (*sattvatāraṇāya*) and adorn the universes (*lokadhātupariśodhanāya*). As a result of these merits (*puṇya*), even before becoming Buddha, he can purify the offerings (*dakṣiṇā).*

Duṣṭacittaparivarjana

Fourth Section AVOIDING EVIL MINDS

Sūtra (cf. Pañcaviṃśati, p. 29, l. 14-18; Śatasāhasrikā, p. 95, l. 11-20). – Moreover, Śāriputra, the bodhisattva-mahāsattva who wishes to not produce thoughts of avarice, immorality, malice, laziness, distraction or false wisdom should practice the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena mātsaryacittaṃ dauḥśīlyacittaṃ vyāpādacittaṃ kausidyacittaṃ vikṣepacittaṃ dauṣprajñācittaṃ anutpādayitukāmeṇa prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. – These six kinds of minds that are evil close the door to the six perfections (*pāramitā).*

I. MIND OF AVARICE

Thus, when the bodhisattva is practicing generosity (*dāna*) and a mind of avarice (*mātsarya*) arises in him, it makes the gift impure (*aviśuddha*); sometimes, he will not give pure things; or if he gives external things,

[131] Thus, when Mañjuśrī was king Ākāśa, in the presence of the Tathāgata Meghasvara, he applied his mind to perfect enlightenment and formulated the following vow:

Nāhaṃ tvaitarūpeṇa bodhiṃ prāptum ihotsahe /
parāntakoṭiṃ sthāsyāmi satvasyaikasya kāraṇāt //

"I am in no haste to attain enlightenment and I will remain here until the end while there remains a single being to be saved" (Ratnakūṭa, T 310, k. 59, p. 346a9-10, cited in Śikṣāsamuccaya, p. 14, l. 7-8; compare Bodhicaryāvatāra, III, v. 21.

he does not [**304a**] give a lot of them; or if he gives inwardly, he does not give fully: all of this because of the thought of avarice.

But if the bodhisattva cultivates the perfection of wisdom, he knows that all dharmas are without ‘me’ (*anātman*), without ‘mine’ (*anātmiya*), empty (*śūnya*), like a dream (*svapnopama*), like a magic show (*māyopama*); then he gives his body (*kāya*), his head (*śiras*), his eyes (*nayana*), his bones (*asthi*), his marrow (*majjā)* as if they were [ordinary] bits of grass or pieces of wood (*tṛṇakāṣṭha*).[132] Although this bodhisattva has not yet attained saṃbodhi, he always avoids producing a thought of avarice and [to this end] he will practice the perfection of wisdom. <2243>

II. THOUGHT OF IMMORALITY

Other people, having attained bodhi by renunciation of desire (*vairāgya*), do not produce the thought of immorality (*dauḥśīlyacitta*). The bodhisattva, because he is practicing the perfection of wisdom, envisages nothing as immoral. Why? Morality (*śīla*) is the abode *(āvāsa*) of all good qualities (*kuśalaguṇa*), just as the earth (*pṛthivī*) is the support (*aśraya*) and the basis for all things (*dravya*). An immoral man cannot obtain any bodhi; how then would he be able to obtain the supreme and perfect saṃbodhi? This is why the bodhisattva produces no thought of immorality.

Moreover, he has the following thought: It is a rule for bodhisattvas to create happiness for beings; the immoral man, however, disturbs the entire world. This is why the bodhisattva does not produce any mind of immorality nor, *a fortiori*, any immoral [action].

III. MIND OF MALICE

It is already forbidden to a Hīnayānist or a lay person (*pṛthagjana*) to produce a thought of malice (*vyāpadacitta*), all the more reason it is forbidden to a bodhisattva who has produced the mind of supreme perfect enlightenment.

The body (*kāya*) is a vessel of suffering (*duḥkhabhājana*): it suffers vexations. Thus the murderer (*vadhaka*) himself goes to his punishment: of what he himself has committed, he himself suffers the consequences,[133] he cannot give it to another. Only by protecting his own mind is he able not to experience malice. It is like when one is suffering from wind (*vātya*), rain (*varṣa*), cold (*śīta*) or heat (*uṣṇa*), there is no use in becoming irritated.

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[132] On these gifts, commemorated mainly on the great stūpas in north-western India, see above, p. 143-145F, note.

[133] Canonical recollection: Majjhima, III, p. 181: *Tayā v’etaṃ pāpaṃ kammaṃ kataṃ; tvañ ñeva tassa vipākaṃ paṭisaṃvedissasi*.

Furthermore, the bodhisattva has the following thought: If the bodhisattva seeks to become Buddha, it is as a result of his great compassion (*mahākaruṇā).* When he gives himself up to anger (*dveṣa*), he is violating his vows. The wicked man does not obtain the happiness of this world (*laukikasukha*); how then would he obtain the bliss of bodhi? The wicked man does not find happiness for himself; how could he give it to others? <2244>

IV. MIND OF LAZINESS

The lazy man (*kusida*) cannot realize worldly deeds; how then would he realize supreme complete enlightenment? When pieces of wood (*araṇi*) are rubbed together to make fire and if [in this [process] one is interrupted many times, one never gets a fire made.

V. DISTRACTED MIND

The distracted mind (*vikṣepacitta*) is like a lamp (*dīpa*) in the wind which has light but does not illuminate objects. It is the same for the wisdom (*prajñā)* in a distracted mind. Wisdom is the root (*mūla*) of all good dharmas (*kuśaladharma*). In order to realize (*abhinirhṛ-)* this wisdom, it is first necessary to concentrate the mind: it is only afterwards that one will realize it. A drunk man (*unmatta*) makes no distinction between his own interest (*svārtha*) and the interest of others (*parārtha*), between beautiful things (*suvarṇa*) and ugly things (*durvarṇa*). It is the same for the man with a distracted mind: unable to recognize well beautiful worldly (*laukika*) things, how would he discern the supramundane *(lokottara*) dharmas?

VI. MIND OF FALSE WISDOM

The mind of a silly person (*mūḍha*) cannot attain success or setbacks[134] or, *a fortiori*, subtle (*sūkṣma*) and profound (*gambhīra*) notions. A man deprived of sight [**304b**] falls into the ditch or takes wrong paths; it is the same for the man deprived of knowledge; without the eye of wisdom (*prajñācakṣus*), he adopts (*abhiniviśate*) wrong doctrines (*mithyādharma*) and does not welcome the right view (*samyagdṛṣṭi*). Such a man has no success in the worldly things near him (*samīpe*); how could he have it in supreme perfect enlightenment?

[134] The silly person is incapable of appreciating the banalities of the present life.

By practicing the perfection of wisdom, the bodhisattva can counteract the six opposing [vices][135] (*ṣaḍvipakṣa*) and purify (*pariśodhayati*) <2245> the six perfections (*pāramitā).* This is why the Prajñāpāramitāsūtra says here that the bodhisattva who does not want to produce the six opposing [vices] should practice the perfection of wisdom.

Puṇyakriyāvastu

Fifth Section ESTABLISHING BEINGS IN THE PUṆYAKRIYĀVASTUS

PRELIMINARY NOTE.

The *puṇya-kriyā-vastu*s are the places of the practicing (*vastu* = *adhiṣṭhāna*) of meritorious (*puṇya*) action (*kriyā).*

The expression is rendered in Tibetan by *bsod-nams bya-baḥi dṅos-pa*, in Chinese as *fou-tch'ou* by Kumārajīva, as *fou-ye-che* by Hiuan-tsang.

According to the canonical sūtras (Dīgha, III, p. 218; Anguttara, IV, p. 241; Itivuttaka, p. 51), these places of practicing are three in number:

i) generosity: *dāna, sbyin*, *che* in Kumārajīva, *pou-che* in Hiuan-tsang.

ii) morality: *śīla, tshul-khrims*, *tch'e-kiai* in Kumārajīva, *kiai* in Hiuan-tsang.

iii) meditation: *bhāvanā, bsgom-pa*, *sieou-ting* in Kumārajīva*, sieou* in Hiuan-tsang.

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As the Kośa, IV, p. 232, comments, the three things - generosity, morality and meditation - are merit, action and place of practice, each according to its nature (*puṇyam api etat trayaṃ kriyāpi vastv api yathāyogam iti puṇyakriyāvastu*).

In this context, generosity is not the thing given (*deya*), but rather 'that by means of which something is given' (*dīyate yena tad dānam*), namely, the act (*kriyā)* of giving. Giving is a physical and vocal action and that which produces this action (*kāyavākkarman sotthānam*): a collection of mind-and-metal-events by

[135] The characters *lieou pi* used here by Kumārajīva certainly correspond to *Śaḍvipakṣa*: cf. Mahāyānasūtrālaṃkāra, p. 164, l.17, to its Chinese version in T 1604, k. 12, p. 651c4. This concordance hs been shown by G. M. Nagao in his *Index to the Mahāyāna-Sūtrālaṃkāra*, I, p. 221, l. 21.

The *ṣaḍvipakṣa*s are the six evil minds, avarice, etc., opposing the six pāramitās: see also Sūtrālaṃkāra, p. 166, l. 1-2; Saṃgrahopanibandhana, T 1598, k. 7, p. 422b19-21; Abhidharmasamuccayavyākhyā, T 1606, k. 12, p. 750a25-28. Other references in H. Nakamura, *Bukkyßgo Daijiten*, III, p. 1450c-d.

means of which this physical and vocal action is produced (*yena kalāpenacaittakalāpa*). But the Buddha said (Anguttara, III, p. 415) that action is volition (*cetanā)* and action after having willed (*cetayitvā karman*)*;* this is why, according to the Kośa (IV, p. 233), some scholars claim that, to be precise, meritorious action is good volition (*kuśalacetanā)*; generosity, morality and meditation are the place of practice (*vastu*) of this volition.

The second place of practice of meritorious action is morality (*śīla*), more precisely, the fivefold morality consisting of abstention from killing, theft, illicit sexual activity, falsehood and liquor. These five abstentions (*prativirati*) are not actions strictly speaking and have been studied above (p. 784-819F).

Anguttara, IV, p. 241-243, explains that generosity and morality can be practiced in a small way, a medium way or a grand way. They procure, respectively, <2246> rebirth among unfortunate people, among fortunate people, or among the six classes of gods of the desire realm.

Of greater benefit still is the place of practice consisting of meditation *(bhāvanā).* According to the Itivuttaka, p. 19-22, the value of material gifts is only a sixteenth part of that of meditation, and the best meditation is loving-kindness (*maitrī)* or the mind of loving-kindness (*maitrācitta*), the first of the immeasurables (*apramāṇa*), also called *brahmavihāra*s because they assure <2246> rebirth among the higher gods of rūpadhātu (= Brahmaloka) and ārūpyadhātu (see *Traité*, p. 1264-1267F, note).

The three puṇyakriyāvastus are defined in the Sarvāstivādin Abhidharmas such as the Saṃgītiparyāya, T 1536, k. 5, p. 385c12-386a26 (transl. K. Mittal and V. Rosen, p. 81-82) and the Mahāvibhāṣā, T 1545, k. 82, p. 424b20-25.

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The Mahāprajñāpāramitāsūtras add two other *puṇyakriyāvastu*s to the three basic ones, but there are divergences among the original Sanskrit and their various Chinese and Tibetan versions.

Pañcaviṃśati, p. 30, l. 1-2: *vaiyāvṛtyasahogataṃ caupadhikaṃ puṇyakriyāvastu*, place of practice accompanied by service and material place of practice.

Śatasāhasrikā, p. 96, l. 7-8 and 10: *airyāpathasahagataṃ puṇyakriyāvastu*, … *auṣadhikasahagataṃ* (correct: *aupadhikasahagataṃ) puṇyakriyāvastu*, place of practice accompanied by material objects.

Version of Hiuan-tsang, T 220, vol. VII, k. 402, p. 9c13: *kong che fou ye che* (*upasthānaṃ puṇyakriyāvastu*) and *yeou yi fou ye che* (*aupadhikaṃ puṇyakriyāvastu*), place of practice consisting of service, and place of practice consisting of material objects.

Tibetan version in Tib. Trip. Vol. 18, no. 731, p. 54, fol. 36b7: *rim gro las byuṅ ba daṅ / dṅos po thams cad byuṅ las bsod nams bya baḥi dṅos po /*

In his translation of the present passage (T 1509, p. 304b8-9), Kumārajīva departs considerably from the original Indian. He mentions two *fou-tch'ou* (*puṇyakriyāvastu*), the first consisting of *k'iuan-tao*, the second of *ts'ai* and *fa*. *K'iuan-tao* perhaps is the original Indian *samādāpana* (cf. G. M. Nagao, *Index to the Mahāyāna-Sūtrālaṃkāra*, I, p. 258) and would mean an 'incentive (in Tib*., bskul-ba*) to do something'. As

for *ts'ai-fa*, it can only mean the two kinds of generosity – material gift *(āmiṣadāna*) and the gift of the Dharma or teaching (*dharmadāna*) – mentioned in the sūtras (Anguttara, I, p. 91; Itivuttaka, p. 98).

The Mahāvyutpatti, no. 1700-1704 also has five *puṇyakriyāvastu*s.

Sūtra (cf. Pañcaviṃśati, p. 29, l. 18-30, l. 2; Śatasāhasrikā, p. 96, l. 1-11). - Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom of he wants to establish all beings in the place of practice of the meritorious action consisting of generosity, in the place of practice consisting of morality, in the place of practice consisting of meditation, in the place of practice consisting of incentive; if he wants to establish beings in meritorious material works and in meritorious works of the Dharma (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena sarvasattvān dānamayapuṇyakriyāvastuni śīlamayapuṇyakriyāvastuni bhāvanāmayapuṇyakriyāvastuni samādhāpanamayapuṇyakriyāvastuni pratisthāpayitukāmena , sarvasattvān aupadhikapuṇyakriyāvastuni dharmapuṇyakriyāvastuni pratisthāpayitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – What is the place of practice of meritorious action (*puṇyakriyāvastu*) called?

Answer. – The Abhidharma says that merit (*puṇya*) is an action of body, speech or mind (*kāyavāṅmanaskarma*) that is good-impure (*kuśalasāsrava*).

Some say that it is unobscured-indeterminate (*anivṛtāvyākṛta*). Why? Because as a result of a good-impure action, one obtains as fruit of retribution (*vipākapjhala*) a merit (*puṇya*) which is also unobscured-indeterminate, and that this fruit of retribution, it too, is called merit.[136] In the same way, worldly people call 'a meritorious man' [not only the man who carries out meritorious actions] but the one who, having actualized great things, has multiplied his successes.

In brief (*saṃkṣepeṇa*), this merit is of three kinds: it consists of generosity (*dāna*), morality (*śīla*) and meditation (*bhāvanā).*

I. PUṆYAKRIYĀVASTU CONSISTING OF GENEROSITY

1. Definition of generosity

What is generosity (*dāna*)? When one gives a man garments (*cīvara*), beds and seats (*śayanāsana*), food and drink (*annapāna*), flowers (*puṣpa),* perfumes (*gandha*), necklaces (*muktahāra*), etc., that is a 'gift'.

[136] In other words, merit is not only the good-impure meritorious action, but also the unobscured-indeterminate fruit of retribution of this action.

Question. – But [by themselves], these things, food, drink, etc., are already gifts. Why is it still necessary to give them?

Answer. – No, these things - food, drink, etc. - are not gifts. It is at the moment when these things, food, drink, etc., <2248> are given that there arises in the mind [of the giver] a dharma of renunciation (*tyāga*) opposed to the thought of avarice (*mātsaryacittasya vipakṣa*) and called 'merit consisting of generosity' (*dānamayapuṇya*).

This merit is sometimes pure (*śubha*) and sometimes impure (*aśubha*). It is always a good mental event (*kuśalacaitta*) associated with the mind (*cittasaṃprayukta*), accompanying the mind (*cittānuparivartin*) arising with the mind (*cittasahaja*). It is without form (*rūpa*) and without shape (*saṃsthāna*). It is object–producing *(ālambanīkaraṇa*).[137] It is associated with action (*karmasaṃprayukta*), accompanying action (*karmānuparivartin*) and arisen with action (*karmasashaja*). It is not fruit of retribution of an earlier action (*pūrvakarmavipākaphala*). It is developed by acquisition (*pratilambhabhāvita*) and developed by practice (*niṣevaṇabhāvita*).[138] It is to be realized by wisdom (*prajñayā sākṣīlartavya*) and to be actualized physically (*kāyena sakṣīkartavya*).[139] It is acquired (*prāpta*) by worldly persons (*pṛthagjana*) and also by the saints *(ārya*).[140]

Others say that meritorious action consisting of generosity (*dānamayapuṇyakriyā)* is the volition (*cetanā)* associated with the gesture of renunciation (*tyāgasaṃprayukta*). Why? Because it is action (*karman*) that produces the fruit of retribution (*vipākaphala*) and volition is action.[141] Body (*kāya*) and speech (*vāc*) are not, strictly speaking, action; it is when they arise from volition that they are called action. <2249>

2. Pure and impure generosity[142]

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[137] Object-producing as reflection (*manasikāra*), changing of the mind (*cittābhoga*); cf. Kośa, VII, p. 23.

[138] Cultivation (*bhāvanā)* of dharmas is done in four ways: *i*) by acquisition (*pratilambha*) of good dharmas not yet arisen; *ii*) by practice (*niṣevaṇa*) of good dharmas already arisen; *iii*) by opposition (*pratipakṣa*) to bad dharmas not yet arisen; *iv*) by driving out bad dharmas already arisen. See above, p. 1123-1124F, the definition of the four *samyakpradhāna*s and compare Kośa, VII, p. 64. The meritorious action consisting of generosity is good (*kuśala*) although impure; it can thus be cultivated by acquisition or by practice.

[139] According to Dīgha, III, p. 230 and Anguttara, II, p. 183, there are four kinds of dharma to be witnessed, to be actualized (*sākṣīkaraṇīya*): *i*) to be witnessed by the body (*kāyena*), namely, the eight vimokṣas, but particularly the third and the eighth vimokṣa (see above, p. 1296F and notes); *ii*) to be witnessed by the memory (*smṛti*), namely, earlier lifetimes (*pūrvanivāsa*); *iii*) to be witnessed by the divine eye (*divyacakṣus*), namely, deaths and births (*cyutyupapāda*); *iv*) to be witnessed by wisdom (*prajñā*), namely, the destruction of the impurities *(āsravāṇāṃ kṣaya*). – On the way of witnessing by means of the body, see Kośa, VIII, p. 210-211.

[140] In a word, according to the time-honored expression, it is *pṛthagjanāryasāṃtānika* (Kośabhāṣya, p. 458, l. 9).

[141] Anguttara, III, p. 415*: Cetanāhaṃ bhikkhave kammaṃ vadāmi*.

[142] This subject has been studied already, p. 664-666F, 1902-1903F. This entire section appears to be an amplification on a *Dānasūtra* and a *Dānavastusūtra* dealing with the eight kinds of generosity and the motives (*vastu*) by which the

This gift (*dāna*) is of two kinds: *i*) pure (*viśuddhi*), *ii*) impure (*aviśuddhi*).

A. The following gifts are impure: 1) the nearby gift *(āsadya dāna*);[143] 2) the gift made out of fear (*bhayadāna*) of losing the object; 3) the gift made out of fear of curses; 4) the gift because the object has no more use; 5) the gift made out of friendship (*maitrādāna*); 6) the gift made because one is seeking power (*prabhāva*); 7) the gift because one obtains power by giving; 8) the [**304c**] gift made because death is close; 9) the gift made with the view of a good reputation (*kīrtyarthaṃ dānaṃ)*; 10) the gift made in order to be as famous as noble individuals; 11) the gift made out of jealousy (*īrṣya*); 12) the gift made out of pride (*māna*), saying to oneself: "Little people and low people give generously; why should not I, a noble and great individual, give?"; 13) the gift made in order to obtain blessing; 14) the gift made to attract good fortune and avoid bad luck; 15) the gift made in order to penetrate into a society (*parivāra*); 16) the gift made distractedly, without care and disregarding the beneficiary (*pratigrahaka*).There are many motivations of this type.

These gifts aiming at benefits in the present life (*ihaloka*) are counter to purity (*viśuddhi*) and are called impure (*aviśuddha*). <2250>

B. The pure (*viśuddha*) gift is, as the sūtra has said,[144] the gift to purify the mind (*cittaviśodhanārtham*), the gift to adorn the mind (*mano 'laṃkārārtham*), the gift to acquire the supreme goal (*paramārthasya prāptaye*), the gift producing a pure thought (*viśuddhacitt*a) capable of discerning what is favorable to nirvāṇa.

The gift made with a pure mind is like a young flower, unblemished, of beautiful color and exquisite perfume. It is said that if the gods give with impure intentions, the brilliance of their palace decreases; but if

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gift may be inspired: the first seven are self-interested and consequently impure (*aviśuddhi*); only the eighth, aiming at detachment from the world and nirvāṇa, is pure (*viśuddhi*).

As always, the *Traité* uses here the Sanskrit version of these sūtras which may be found in the Saªgītisūtra and the Saªgītiparyāya (ed. K. Mittal and V. Roen, p. 188-191), the Kośabhāḥaṣya, p. 270, l. 21-22 and the Kośavyākhyā, p. 434, l. 31-435, l. 8:

Aṣṭau dānāni: 1) āsadya dānaṃ dadāti, 2) bhayād dānadadāti, 3) adān me dānaṃ dadāti. 4) dāsyati me dānaṃ dadāti, 5) dattaṃ pūrvaṃ me pitṛbhiḥ pitāmahair itidānaṃ dadāti, 6) svargārthaṃ dānaṃ dadāti, 7) kīrtyarthaṃ dānaṃ dadāti, 8a) cittālaṃkārārthaṃ, 8b) cittapariṣkārmarthaṃ, 8c) yogasaṃbhārārthaṃ, 8d) uttamārthasya prāptaye dānaṃ dadāti.

Transl. - Eight gifts: 1) the nearby gift, 2) the gift made out of fear, 3) the gift made 'because he gave to me', 4) the gift made 'so that he will give to me', 5) the gift made because 'my father and my grandfather gave', 6) the gift made to gain heaven, 7) the gift with reputation in mind, 8a) the gift made to adorn the mind [to obtain *ṛddhi*], 8b) to strengthen the mind [with the *mārgāṅga*s], 8c) to provide the mind in view of *yoga*, 8d) to attain the supreme good [i.e., arhathood, nirvāṇa].

For the corresponding Pāli version, see Dīgha, III, p. 258, l. 10-16; Anguttara, IV, p. 236, l. 1-8; 236, l. 13-237, l. 3. The eighth gift is briefly formulated there: *cittālaṅkāracittaparik-khāratthaṃ.*

[143] Kośabhāṣya, p. 270, l. 21-22: *Āsadya dānaṃ yad āsannebhya upagatebhyo dānaṃ dadāti paurāṇāḥ*. – According to the early teachers, the *āsadya* gift (Pāli: *āsajja*) is made to persons who are 'close', i.e., having come from nearby.

[144] The Dānastusūtra which has just been cited.

they give with pure intention, the brilliance of their palace increases. The act of giving does not perish even after hundreds of myriads of lifetimes: it is like a debt *(ṛṇa*).[145]

3. Increase of merit

Question. – How does the merit of generosity (*dānapuṇya*) increase?

Answer. – When one gives at the desired time (*kāle*), one obtains an increase of merit (*puṇyābhivṛddhi*).

[*Kālasutta*].[146] – As is said in the sūtra: "When one gives in time of famine (*durbhikṣa*), one obtains an increase of merit. When one gives to someone who has come from afar *(āgantuka gamika*) on desert trails or dangerous paths, when one gives constantly and uninterruptedly, when one thinks constantly of giving at the right time, then the merit of generosity increases." See what has been said above (p. 1413-1419F) on the six recollections in respect to the recollection of renunciation (*tyāgānusmṛti*).

One gains much merit if one gives generously, if one gives to good people, if one gives to the Buddha, if the donor (*dāyaka*) and the recipient (*pratigrāhaka*) are pure, if one gives with a firm intention (*niyatacitta*), if one gives an object that one has tried hard to acquire, if one gives absolutely all that one has, if one gives in exchange for other things, if one gives one's servants (*bhṛtya*), one's lands, etc.

Only the bodhisattva is the one who practices such gifts with resolve *(āśaya*).

4. Models of generosity

a. Bodhisattva jātakas

[*Velāmajātaka*].[147] – Thus the bodhisattva *Wei-lo-mo* (Velāma), having made gifts for twelve years, still offered <2251> richly adorned dairy cows, vases made of the seven jewels, courtesans – the three groups each containing 84,000 items – and also other things made of wood and food (*annapāna*) in incalculable amounts.

[*Viśvantarajātaka*].[148] – Thus the bodhisattva *Siu-ti-nien-na* (Sudinna), descending from his white elephant *Chan-cheng* (Sujaya), gave it to an enemy family; then, withdrawing to a distant mountain, he gave his two

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[145] See above, p. 665F, n. 2.

[146] *Kālasutta* (Anguttara, III,p. 41), already cited above, p. 671, n.1.

[147] *Velāmajātaka*, see p. 677-688F.

[148] On the Viśvantarajātaka, see above, p. 713F, n. 1. Add to the references already mentioned, the Sanskrit story in the Mūlasarvāsvādin Vinaya in the Saṃghabhedavastu II, ed. R. Gnoli, p. 119-133. This Jātaka has been the subject of some very interesting studies: D. Schlingloff, *Die Jātaka-Darstellungen in Höhle 16 von Ajanta*, in Beiträge zur Indienforschung, 1977, p. 462-466; R. F. Gombrich, *A Sinhalese Cloth Painting of the Vessantara Jātaka*, in Buddhism

dear children to a brahmaṇa with twelve uglinesses;[149] finally, he gave his wife and his eyes to a fictive brahmaṇa. At that very moment the earth shook (*bhūmicala*); there was thunder and lightning and a rain of flowers fell from the sky.

[*Sarvaṃdadajātaka*].[150] – Thus king *Sa-p'o-ta-to* (Sarvaṃdada) chained up his own body and gave it to a brahmaṇa.

[Śibijātaka].[151] – Thus king *Che-p'i* (Sībi), in order to save a pigeon, removed [**305a**] a piece of flesh from his own body to exchange it for the pigeon.

[Śaśajātaka].[152] – Thus when the Bodhisattva was a hare (*śāśa*), he roasted his own flesh to give to a hermit *(ṛṣi*).

All this is told in the *P'ou-sa-pen-cheng king* (Bohisattvajātakasūtra). <2252>

b. Śrāvaka jātakas.

There are also gifts of the śrāvakas:

[*Sumedhājātaka*].[153] – Thus *Siu-mi-t'o pi-k'ieou-ni* (Sumedhā bhikṣuṇī) along with two co-disciples, built a vihāra for the buddha *Kia-na-k'ie-meou-ni* (Kanakmuni) and, for numberless incalculable thousands of myriads of lifetimes, enjoyed bliss among the noble cakravartin kings and the devarājas.

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in Ceylon and Studies on Religious Syncretism in Buddhist Countries, ed. by H. Bechert, 1978, p. 78-88; S. Lienhard, *La legende du prince Viśvantara dans la tradition népalais*, in Arts Asiatique, XXXIV, 1978, p. 139-156.

149 And not to "twelve ugly brahmaṇas" as I had translated it above, p. 713F, n. 1, line 13. The twelve uglinesses of the brahmaṇa called Jūjaka in the Pāli jātaka are listed in the T'ai tseu siu ta nouking, T 171, p. 421b22-24: "He had twelve kinds of ugliness: his body was black like pitch, on his face he had three calluses; the bridge of his nose was narrow; his two eyes were green; his face was wrinkled; his lips hung down; his speech was stammering; he had a big belly and a prominent rear-end; his legs were crooked and deformed; his head was bald" (transl. Chavannes, *Contes*, III, p. 379).

150 Sarvaṃdadajātaka told above, p. 714F. Add to the references the Karuṇāpuṇḍarīka, ed. I. Yamada, II, p. 376-384.

151 See p. 255-260F and notes, p. 287F, 1713F.

152 An exhaustive study of this well-known jātaka is in D. Schlinglof, *Das Śaśa-jātaka*, WZKS, XV, 1971, p. 57-67: literary souces in Pāli, Sanskrit, Chinese and Turkish Uigur; representations in India (Ajantā, Amarāvati, Nāgārjunakoṇḍa, Goli), in Central Asia (Qyzil), Java (Borobudur). On p. 57, the author notes a Śaśajātaka incorporated in the Jātakamālā (no. 4) of Haribhatta. This text has been published by M. Hahn, *Haribhaṭṭa and Gßpadatta*, in Studia philological buddhica, I (1977), p. 31-39, ed. by the Reiyukai Library of Tokyo.

153 The successive lives of Sumedhā are told in the Therīgathās, v. 448-522 (p. 167-174) and their commentary: *Psalms of the Sisters* (p. 164-165) as well as in the Apadāna (p. 512-513).

Under the buddha Koṇāgamana, she and two of her companions, Dhanañjānī and Khema, made a gift of a vihāra to the teacher. Under the buddha Kassapa, she was a friend of the seven daughters of king Kiki of Benares and, as an upāsikā, was noted for her generosity which won her rebirth among the gods for innumerable times. Finally, under the Buddha Śākyamuni, she was the daughter of king Koñca of Mantāvatī. She refused the hand of Anikadatta,

[*Śaivalajātaka*].[154] Thus *Che-p'o-lo* (Śaivala), enjoyed happiness from lifetime to lifetime and became an arhat for having offered a bottle of cream to the saṃgha: he is foremost among those who have found happiness (*sukhalābhināṃ agrya*).

[*Mallikājātaka*].[155] – Thus *Mo-li-fou-jen* (Mallikā), for an offering <2253> to *Siu-p'ou-t'i* (Subhūti), obtained a fruit of retribution (*vipākaphala*); she was the main wife of king *Po-sseu-ni* (Prasenajit), in the present lifetime (*ihaloka*).

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king of Vāraṇavatī, whom her parents wished her to accept. After having converted her family and her entourage, full of distaste for the world, she left home and became a nun. Shortly after, she attained arhathood.

In Therīgathā, v. 518, she tells about the gift that she and her two companions made to Koṇāgama:

Bhagavati Koṇāgamaṇe saṃghārāmamhi navanivesamhi /
sakhiyo tīṇi janiyo vihāradānaṃ adāsimhā //

[154] For Śaivala (in Pāli, Sīvali), see above, p. 1546F, n. 1 and 1547, n. 1. The Ekottara places Śaivala among the physically and mentally happy men, always availing themselves of the four *pūjāpariṣkāra*, - clothing, food, drink, bed and seat, medicine – and never falling into the three bad destinies. The Mahāvibhāṣā, T 1545, k. 18, p. 90b23-25; k. 101, p. 523a22-24, stresses his precocity during his successive lifetimes: as soon as he came into the world, he asked his parents if there was anything to give as alms.

[155] Jātaka no. 415, III, p. 405-406. Mallikā was the daughter of a garland-maker at Sāvatthi. At sixteen years of age, she went into a flower garden, met the Buddha there and offered him three balls of barley gruel (*kummāsapiṇḍa*) which she had been carrying in a basket of flowers. The Teacher accepted the offering and smiled. To Ānanda who asked why he smiled, the Buddha explained: "This young girl, in reward for her gift, will this very day become the main queen of the king of Kosala (*ayaṃ kumārikā imesaṃ kummāsapiṇḍakānaṃ phalena ajj'eva Kosalarañño aggamahesi bhavissati*). Indeed, king Pasenadi who had just been conquered by Ajātasattu met the young girl in the garden and, finding her gentle as well as beautiful, saw her home. That same evening, he sent for her in great pomp, seated her on a pile of jewels and conferred on her the anointment reserved for queens. She became a faithful devotee of the Buddha as well as a good wife.

However, in Jātakamālā no. 3, p. 14-18, Mallikā attributes her good fortune to an act of generosity she had performed in one of her previous lives: when she was a slave, she had given the remains of a meal (*uddṛtabhakta*) to a Muni whose impurities were destroyed.

Here the *Traité* has it that in the course of a single lifetime Mallikā became the main wife of Prasenajit as a result of a gift made to Subhūti and not to the Buddha.

Having become queen, Mallikā met the Buddha frequently. The *Mallikāsutta* of the Saṃyutta, I, p. 75, and the Udāna, p. 47, tell that during a private conversation, Pasenadi asked Mallikā if there was someone dearer to him than she herself. Without heditation, she replied: "Nobody is more dear to me than myself (*n'atthi kho me mahārāja koc-añño attanā piyataro*), and what is true for me is also true for you." A little angry, the king went to consult the Buddha who said that Mallikā clearly was right. Then the Teacher spoke the stanza repeated in the Sanskrit Udānavārga, V, v. 18 (p. 144):

Sarvā diśas tv anuparigamya cetasā /
naivādhyagāt priyataram ārmanaḥ kva cit //

"Traveling in mind in every direction, never will you find someone dearer to yourself than you yourself."

[Śivājātaka].[156] – Thus *Che-p'o* (Śivā), for an offering to *Kia-tchan-yen* (Kātyāyana), obtained in the present existence a fruit of retribution: she is the main wife of king (*Tchan-t'o-tccheou-t'o* (Candrapradyota).

[*Ugratagṛhapatijātaka*].[157] – Thus *Yu-k'ie't'o kiu-che* (Ugratagṛhapati), for offering to five hundred arhats, *Chö-li-fou* (Śāriputra), etc., on the same day obtained a fruit of retribution: five hundred merchants (*vaṇij*) who recieved the remains of his food each gave him a necklace (*muktahāra*) and he became rich immediately. As a result he was called 'suddenly rich' Ugrata.

Such gifts find their fruit of retribution in this very lifetime, and we should know that the Upadeśa declares them to be inexhaustible (*akṣaya*). <2254>

II. PUṆYAKRIYĀVASTU CONSISTING OF MORALITY

The place of practice of meritorious action consisting of morality (*śīlamayapuṇyakriyāvastu*) is, in the words of the Buddha, meritorious action (*puṇyakriyā*) consisting of the five precepts (*pañcaśīla*). [158]

Question. – What are the characteristics (*lakṣaṇa*) of the wrong-doing of killing (*prāṇātipāta*)?[159]

Answer. – Depriving someone of life, knowing full well that he is a living being (*prāṇasaṃjñī jivitād vyavaropayati*), is to commit the wrong-doing of killing (*prāṇātipāta*). To kill for no reason, calmly, absent-mindedly, is not committing the wrong-doing of killing; to deprive of life inattentively (*vikṣepa*) or out of mental disturbance (*kṣiptacitta*) is not committing a wrong-doing of killing; to inflict a wound, (*vraṇa)* even though mortal, is not committing a wrong-doing of killing; a physical act (*kāyakarman*) not involving death is not a wrong-doing of killing; a simple act of body or speech (*vākkÂakarman*) is not a wrong-doing of killing [because bad intention is lacking]; by itself, bad intention is not enough [because the implementation is absent].

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[156] For having made a gift to the great disciple Mahākātyāyana, then chaplain to Caṇḍapradyota, king of Avanti, Śiva, otherwise unknown, became the king's wife.

[157] This is probably Ugrata-of-Vaiśalī (in Pāli, Ugga Avesālika) who made six delightful gifts to the Buddha (Manāpadāyisutta of Anguttara, III, p. 49-51) and who was proclaimed the foremost of the upāsakas who make pleasing gifts Anguttara, I, p. 26: *manāpadāyakānaṃ agga*). The Buddha recognized eight wondrous extraordinary qualities in him (*Uggasutta* in Anguttara, IV, p. 208-212; Madhyama, T 26, k. 9, p. 479c-481b); one day, he explained to him how certain beings are parinirvanized in this very life and others not (*Vesālisutta* in Saṃyutta, IV, p. 109; Saṃyukta, Y 99, k. 9, p. 57b28-c13).

As homonym, Ugrata had Ugra-of-Hastigrāma (in Pāli, Ugga hatthigāmaka), proclaimed the foremost of the upāsaka benefactors of the Community (Anguttara, I, p. 26: *saṅghapaṭṭhākānaṃ agga*). Although the lives of the two gṛhapatis are atrangely similar, the Commentary of the Anguttara, I, p. 394-396, dedicates distinct notes to them.

[158] See p. 819-825F.

[159] See p. 784-789F and n.

The stopping, abstaining (*prativirati*) of this wrong-doing [of killing] constitutes the good characteristic of the first precept.

According to some, this abstention is unobscured-indeterminate (*anivṛtāvyākṛta*). It belongs to the desire realm (*kāmadhātvavacara*) or to no realm (*anavacara*). It is neither mind (*citta*) nor mental event (*caitta*), neither associated with the mind (*cittasaṃprayukta*) nor accompanying the mind (*cittānuparivartin*); sometimes it arises with the mind (*cittasahaja*) and sometimes not. It is not associated with an action (*karmasaṃprayukta*) nor does it accompany the action (*karmānuparivartin*); sometimes it arises with an action (*karmasahaja*) and sometimes not. It is not the fruit of an earlier action (*pūrvakarmavipākaphala*). It is developed by acquisition (*pratilambhabhāvita*) and developed by practice (*niṣevaṇabhāvita*).[160] It is to be realized physically (*kāyena sākṣīkartavya*) and to be realized by wisdom (*prajñāyā sākṣīkartavya*).[161] Sometimes the thought (*manaskāra*) [that accompanies it] is suppressed (*bhinna*), sometimes not; when one abandons the desires (*rāga*) of the desire realm (*kāmadhātu*), it is suppressed. Abstention <2255> from killing occurs among worldly people (*pṛthagjana*) as well as among saints *(ārya*).

These are the characteristics (*lakṣaṇa*) of the morality consisting of abstaining from killing (*prāṇātipātavirati*). For the other four moralities, [refraining from theft, from illicit sexual relations, falsehood and liquor], it is the same: each according to its type participates in morality. They have been praised and commented on above (p. 784-819F) in regard to the perfection of morality (*śīlapāramitā*).

III. PUṆYAKRIYĀVASTU CONSISTING OF MEDITATION

Although the sūtra says that the meditation of loving-kindness (*maitrābhāvanā)* is the meritorious action consisting of meditation (*bhāvānāmayī puṇyakriyā),* it also says that any impure meditation (*sāsravabhāvanā)* able to produce a fruit of retribution usually is called meritorious action consisting of [**305b**] meditation.[162]

Since the desire realm (*kāmaloka*) abounds in hatred (*dveṣa*) and distraction (*vikṣepa*), first of all we speak of the mind of loving-kindness (*maitrācitta*) as the sphere of meritorious action consisting of meditation

[160] Cf. p. 2248F, n. 3.

[161] Cf. p. 2248F, n. 2.

[162] The Itivuttaka, p. 19, says that all material meritorious actions (*opadhikāni puññakiriyavatthūni*) are worth only a sixteenth that of loving-kindness (*mettā),* of deliverance of mind (*cetovimutti*). As we have seen above (p. 1246-1255), loving-kindness is the first of the four immeasurables (*apramāṇa*), also called *brahmavihāras*, and the meditation that takes them as object is the most fruitful of all. Any meditation whatsoever, even if still impure, i.e., blemished by error and passions, when it is cultivated or multiplied, gives its fruit of retribution and leads to happiness in the present life, to the conquest of knowledge and vision, to mindfulness and attentiveness. Dīgha, III, p. 222, l. 17-24 and Anguttara, II, p. 44, are categorical on this point: *Samādhibhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya …ñāṇadassanapaṭilābhāya … satisampajaññāya … āsavānaṃ khayāy samvattati*.

(*bhāvanāmayī puṇyakriyā).* Metaphorically (*upacāratas*), loving-kindness is a wish (*praṇidhāna*) for the happiness of beings (*sattvasukha*); then it sees them really enjoying this happiness.[163]

It is a dharma associated with the mind (*cittasaṃprayukta*) that is called loving-kindness (*maitrādharma*). This dharma belongs to the realm of subtle form (*rūpadhātvavacara*), or it belongs to no realm (*anavacara*): this, then, is the true maitrī, the metaphorical (*aupacārika*) maitrī itself belongs to the desire realm (*kāmadhātvavacara*). <2256>

Maitrī always accompanies the mind (*cittānuparivartin*) and arises following the mind (*cittasyānuja*). It is without shape (*asaṃsthāna*) and without resistance (*apratigha*). It grasps objects (*dharmān ālambanīkaroti*). It is not an action (*karman*) but, associated with action (*karmasaṃprayukta*), it accompanies action (*karmānucārin*) and arises with it (*karmasahaja*). It is not the fruit of retribution of an earlier action (*pūrvakarmavipākaphala*). It is developed by acquisition (*pratilambhabhāvita*) and developed by practice (*niṣevaṇabhāvita*). It is to be realized physically (*kāyena sākṣīkartavya*) and to be realized by wisdom (*prajñāyā sākṣīkartavya*). Sometimes in it thinking (*manasikāra*) is cut, sometimes not: when one has transcended the desires (*rāga*) of the realm of form (*rūpadhātu*), it is cut.

Maitrī may be with initial inquiry and with investigation (*savitarkasavicāra*), without initial inquiry but with investigation (*avitarkasavicāra*), without initial inquiry and without investigation (*avitarkāvicāra*).[164] Sometimes it involves joy (*prīti*), sometimes not;[165] sometimes it involves the breath *(āśvāsa-praśvasa*) and sometimes not.[166] It occurs in worldly people (*pṛthagjana*) and in the saints *(ārya*). Sometimes it is associated with a pleasant feeling (*sukhavedanā-saṃprayukta*) and sometimes with a neither pleasant nor unpleasant feeling (*aduḥkhāsukhavedanā-saṃprayukta*). It has as its object *(ālambate*) first an arbitrary characteristic (*adhimuktilakṣaṇa*), then, as object, a reality (*tattvārtha*).[167]

Practiced in the four root dhyānas (*mauladhyāna*) and beyond, maitrī rests on the four dhyānas (*caturdhyānāśrita*). Those who attain it are stable and strong.

Maitrī may be called 'fondness' (*anunaya*): free of malice (*vyāpāda*) and dispute (*raṇa*), it is called 'fondness'. Because it bears upon *(ālambate*) beings infinite in number (*apramāṇasattva*), it is called an 'immeasurable' (*apramāṇa*). Because it encourages beings and frees them of desire (*kāma*),[168] it is called 'continence' (*brahmacarya*). <2257>

For other explanations of the mind of loving-kindness (*maitrācitta*), see what has been said above (p. 1246-1255F) in regard to the four apramāṇas.

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[163] See p. 1254-1255F.

[164] *Vitarka* and *vicāra* are eliminated in the second dhyāna (p. 1030F).

[165] *Prīti* and *sukha*, present in the second dhyāna, are eliminated in the third dhyāna (p. 1030F).

[166] In the ascetic who has attained the fourth dhyāna, the inbreath and outbreath are eliminated: Dīgha, III, p. 266; Saṃyutta, IV, p. 217; Anguttara, IV, p. 409 (*Catutthajjhānam samāpannassa assāsapassāsā niruddhā honti*).

[167] The apramānas of which maitrī is part are an arbitrary judgment (*adhimuktimanasikāra*); only objective judgment (*tattvamanasikāra*) cuts the passions: cf. Kośa, VIII, p. 200-201.

[168] Strictly speaking, maitrī does not destroy desire, but it avoids it: see p. 1242F, n. 1.

Question. – In regard to the meritorious action consisting of meditation (*bhāvanāmaya-puṇyakriyā),* why does the Buddha mention only the mind of loving-kindness and nothing about the other [three] immeasurables, i.e., compassion, joy and equanimity?

Answer. – The mind of loving-kindness produces greater merit than all the other immeasurables.[169] The mind of compassion (*karuṇācitta*), being discontent (*arati*), loses merit. The mind of joy (*muditācitta*) thinks of its own merit and consequently its merit is not deep (*gambhīra*). The mind of equanimity (*upekṣacitta*) is a rejection (*utsarga*) and consequently its merit also is slight.

Moreover, the Buddha said that the mind of loving-kindness has five advantages (*anuśaṃsa*), but said nothing about the three other immeasurables. What are these five advantages? – *i*) The knife (*śastra*) does not wound the benevolent man; *ii*) poison (*viṣa*) does not harm him; *iii*) fire (*agni*) does not burn him; *iv*) water (*udaka*) does not engulf him; *v*) in angry and wicked beings he sees only happy dispositions (*sumanas*).[170] This is not the case with the other three immeasurables.

This is why [the Buddha] said that meritorious action consisting of meditation (*bhāvanāmayapuṇyakriyā)* is maitrī. The other immeasurables follow; these are the impure meditations (*sāsravabhāvanā)* producing a fruit of retribution (*vipākaphala*).

IV. PUṆYAKRIYĀVASTU CONSISTING OF ENCOURAGEMENT

When the bhikṣus can neither meditate nor recite the sūtras, to advise them and encourage them is to gain merit. When bhikṣus who are meditating and reciting the sūtras are lacking robes and food, giving these to them is also to encourage them. Moreover, out of pity (*anukampā)* for beings, the bodhisattva encourages them by his merits. If a monk were to look himself for material goods, <2258> he would be transgressing his discipline (*śīla*); that is why there is a reason to encourage him.

V. MERITORIOUS ACTIONS CONSISTING OF MATERIAL GIFTS AND OF TEACHING

[169] The mind of loving-kindness has the advantage over the other three apramāṇas of producing a brahmic merit (*brāhmapuṇya*); the ascetic who attains it is happy for a kalpa in the Brahmā heavens: see Kośa, IV, p. 2450-251,

[170] In the words of the sūtras, the concentration of loving-kindness brings five, eight, eleven advantages (*anuśaṃsa*): cf. p. 792F, 1266F, n. 1, and below, p. 2362F.

Material meritorious action (*aupadhikapuṇyakriyā)* consists of robes (*vastra*), food and drink (*annapāna*), beds and seats (*śayanāsana*), medicines (*glānabhaiṣajya*), gold [**305c**] (*suvarṇa*), silver (*rajata*) vehicles (*yāna*), horses (*aśva*), fields (*kṣetra*), houses (*gṛha*), etc.[171] <2259>

Question. – Above (p. 2247F), you spoke about the place of practice of the meritorious action consisting of generosity (*dānamayapuṇyakriyāvastu*) and now you are speaking about the meritorious action consisting of material gifts (*aupadhikapuṇyakriyā);* what are the similarities and what are the differences?

Answer. – The gifts [concerned above] included all gifts in general: material gift *(āmiṣadāna*) and gift of the Dharma (*dharmadāna*);[172] gifts according to the usage of the world (*saṃvṛti*) and gifts in view of the

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[171] In the Pāli suttas (Saṃyutta, I, p. 233, l. 15; Anguttara, IV, p. 292, l. 20; 293, l. 10), it is a matter of *opadhiikaṃ puññaṃ,* glossed as *upadhivipākaṃ puññaṃ* in the commentaries of the Saṃyutta, I, p. 352, l. 4, and the Anguttara, IV, p. 140, l. 6. From that, the translations "Merit forming a substratum for rebirth" (Rhys Davids) or "Verdienstliches als Substrat für ein besseres Dasein" (Geiger).

But in the Sanskrit sources, *aupadikaṃ puṇyam* means the merit resulting from the gift of material objets, such as gardens or monasteries. The Kośavyākhyā, p. 352, l. 29 explains: *upadhir ārāmavihārādiḥ, tatrabhavam aupadhikam*. And in the present passage Kumārajīva renders *aupādhikaṃ puṇyam* by *ts'ai-fou* "merit coming from a gift of riches".

The Sanskrit Āgamas dedicate a long sūtra to the seven *aupadhikāni puṇyakriyāvastūni* and to the seven *anaupadhikāni puṇyakriyāvastūni*. The original Indian text is cited in full in the Kośavyākhyā, p. 352, l. 31-354, l. 31, transl. into Chinese in the Madhyamāgama, T 26, k. 2, p. 427c25-428c5, and partially in Ekottarāgama, T 125, k. 35, p. 741b21-c26.

A. There are seven material meritorious works. When a believer, a son or daughter of good family, is endowed with them, whether he walks, stands still, lies down or sleeps, the merit increases in intensity incessantly; the merit grows (*yaiḥ samanvāgatasya śrāddhasya kulaputrasya vā kuladuhitur vā carato vā tiṣṭhato vā svapato vā jāgrato vā satatasamitam abhivardhata eva puṇyam upajāyata eva puṇyam*).

The believer who makes the following gifts to the community of monks of the ten directions (*cāturdiṣa bhikṣusaṃgha*) is endowed with these merits:

1) He gives a garden *(ārāmaṃ pratipādayati*),

2) he establishes a monastery in this garden (*tasminn evārāme vihāraṃ pratiṣṭhāpayati*),

3) he furnishes this monastery with beds and seats (*tasminn eva vihāre śayanāsanaṃ prayacchati*),

4) he assures regular offerings and appropriate oblations to this monastery (*tasminn eva vihāre dhruvabhikṣāṃ prajñāpayaty anukūlayajñām*),

5) he gives a gift to the new arrival *(āgantukāya gamikāya dānaṃ dadāti*),

6) he gives a gift to the sick person or to his nurse (*glānāya glānopasthāyakāya vā dānaṃ dadāti*),

7) when it is cold…, he offers meals, drinks, boiled rice or rice soups to the community (*śītalikāsu … bhaktāni vā tarpaṇāṇi vā yavāgūpānāni vā saṃghāyābhinirhṛtyānuprayacchati*).

B. There are seven immaterial meritorious works (*nirupadhika*) which make merit increase also. The believer is endowed with these merits who feels noble beneficent joy associated with renunciation of the world (*prītiprāmodyam udāraṃ kuśalaṃ naiṣkramyopasaṃhitam*) when he hears that the Tathāgata or a disciple of the Tathāgata is dwelling in such and such a village, is about to come, is on the way, has come; and when this same believer comes to see him, hears the Dharma from his mouth, finally takes refuge and takes on the precepts.

Path. Here we want to distinguish the gift of the Dharma (*dharmadāna*) from the material gift (*aupadhikadāna*).

It was a gift of the Dharma when the Buddha, out of his great loving-kindness (*mahāmaitrī*), turned the Wheel of the Dharma for the first time and innumerable beings found bodhi. It was a gift of the Dharma when Śāriputra, following the Buddha, turned the Wheel of the Dharma.[173] Other saints *(āryapudgala*), without having turned the Wheel of the Dharma, nevertheless preached the Dharma to beings and found bodhi: this also is called gift of the Dharma.

Moreover, the bodhisattva *Pien-ki* (Samantabhadra), the bodhisattvas *Kouan-che-yin* (Avalokiteśvara), *Tö-ta-che* (Mahāsthāmaprāpta), *Wen-chou-che-li* (Mañjuśrī), *Mi-lö* (Maitreya), etc., put to work the power of their two kinds of superknowledge (*abhijñā)* – the abhijñā of fruit of retribution (*vipākaphala*) and the abhijñā acquired by practice (*bhāvanāparilambhika*)[174] – and here too have saved beings by means of their skillful means (*upāya*), their brilliance *(āloka*), the bases of their miraculous powers *(ṛddhipāda*) and all sorts of other means: this also is called gift of the Dharma. <2260>

The pratyekabuddhas who fly in the sky[175] and those who lead beings to plant the roots of good (*kuśalamūlavaropaṇāya*) by speaking a single verse: this also is called gift of the Dhrma.

Finally, the disciples of the Buddha (*buddhaśrāvaka*) who have not yet attained the noble Path *(āryamārga*) but who, sitting in meditation (*pratisaṃlayana*), recite the sūtras without contradicting the nature of things (*dharmatā)*[176] and convert (*paripācayanti*) disciples: this also is called gift of the Dharma. Everything of this type is characteristic of the gift of the Dharma.

This is why the Prajñāpāramitāsūtra says here that the bodhisattva who wants to establish beings in the six kinds of meritorious actions (*puṇyakriyā)* should practice the perfection of wisdom.

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172 The distinction between *āmiṣadāna* and *dharmadāna* is canonical: see p. 692F note.

173 In Saṃyutta, I, p. 191, the Buddha said to Śāriputra: *Seyyathāpi Sāriputta rañño cakkavatissa jeṭṭhaputto pitarā pavattitaṃ cakkaṃ sammad eva anupavatteti, evam eva kho tvaṃ Sāriputta mayā anuttaraṃ dhammacakkam pavattitaṃ sammad eva anupavattesi.* – Just as the oldest son of a cakravartin king correctly turns the wheel (of sovereignty) already moved by his father, so you also, Śāriputra, correctly turn the Wheel of Dharma already moved by me.

See also Majjhima, III, p. 29; Anguttara, I, p. 23; III, p. 149; Suttanipāta, v. 557 (p. 109); Theragāthā, v. 827 (p. 79); Divyāvadāna, p. 394 (already mentioned above, p. 633F, n. 2).

174 These are the innate or natural abhijñās (*upapattiprātilambhikā)* and the abhijñās born from meditation (*bhāvanāmayā).* See in Kośa, II, p. 328, the four kinds of attention (*manaskāra*).

175 Cases of pratyekabuddhas taking flight have been noted by Chavannes, *Contes*, I, p. 312; II, p. 33; III, p. 51.

176 According to the rules of inner criticism formulated in the Mahāpadeśa, for a text to be authentic it must be found in the sūtras (*sūtre 'vatarati*), appear in the Vinaya (*vinaye dṛśyate*) and not contradict the nature of things (*dharmatāṃ na vilomayati*), i.e., the pratītyasamutpāda. References in É. Lamotte*, La critique d'authenticité dans le bouddhisme*, in India Antiqua, 947, p. 218-222.

Pañca cakṣūṃṣi

Sixth Section OBTAINING THE FIVE 'EYES'

Preliminary Note. – In the literal sense, the word *cakṣus*, 'eye', means the organ of the eye which, together with the visibles, produces the visual consciousness; hence the stock phrase: *cakkhuṃ ca paricca rūpe ca uppajjati cakkhuviññaṃ* (Saṃyutta, II, p. 72). In the figurative sense, the eye is a seeing and, more particularly, the seeing of the four noble Truths with the three turnings and twelve aspects: the tales that describie the night of enlightenment, that review each of the twelve aspects, that reviw each of these twelve aspects, consider it good to repeat the refrain: *cakṣur udapādi, jñānaṃ vidyā buddhir udapādi* "the eye is born; the knowledge, the intellect, the erudition will be born" (Pāli Vinaya, I, p. 11; Catuṣpariṣad, p. 144-152; Saṃghabhedavastu, I, p. 135-136). 'Eye' can be synonymous with knowledge, intelligence, erudition.

Cakṣus often appears in composite form; its meaning is then determined by the word that precedes it. From the canonical sūtras, we can find the following compounds:

Māṃsacakṣus (maṃsacakkhu), fleshly eye: Itivuttaka, p. 52, repeated in Kathāvatthu, p. 251.

Divyacakṣus (dibbacakkhu), divine eye: Dīgha, I, p. 82, 162; III, p. 52, 281; Majjhima, I, p. 213; Saṃyutta, I, p. 144, 196; II, p. 122, 213-214, 276; IV, p. 240, 243; V, p. 266, 305; Anguttara, I, p. 165, 256, 281; III, p. 19, 29, 418; IV, p. 85, 141, 143, 178, 291; V, p. 13, 35, 38, 68, 200, 211, 340.

Prajñācakṣus (paññācakkhu), wisdom eye: Saṃyutta, IV, p. 292; V, p. 467. <2261>

Dharmacakṣus (dhammadakkhu), Dharma eye: Saṃyutta, II, p. 134; IV, p.47, 107.

Buddhacakṣus (buddhacakkhu) Buddha eye: Dīgha, II, p. 38; Saṃyutta, I, p. 138.

Samantacakṣus, universal eye (epithet of the Buddha): Saṃyutta, I, p. 137.

Nine times out of ten, in the canonical sūtras each of these *cakṣu*s is mentioned in isolation, but with time, there was a tendency to group them together. Two classifications finally were used: the first listed three *cakṣus*, the second, five; and the schools' positions lasted for a long time.

1. The classification into three *cakusus* groups the *māṃsa*-, the *divya*- and the *prajñācakṣus*.

It appears in some rare canonical sūtras: Saṃgītisūtra (Dīgha, III, p. 219; Dīrgha, T 1, k. 8, p. 50b21; T 12, k.1, p. 228b1); Ekottarāgama, T 125, k. 1, p. 550c2; Pāli Itivittaka, p. 52.

It is the rule in the Sarvāstivādin-Vaibhāṣika Abhidharmas and śāstras: Saṃgītiparyāya, ed. Mittal-Rosen, p. 86, or T 1536, k. 5, p. 388a15-20; Compilation by Vasumitra, T 1549, k. 2, p. 732a2; Mahāvinhāṣā, T 1545, k. 73, p. 379c7-8; Saṃyuktābhidharmasāra, T 1552, k. 1, p. 873a29-b1.

It is also found in works of uncertain origin, such as the Śāriputrābhidharma, T 1548, k. 9, p. 599c26; 593a21-28.

2. The classification into five *cakṣus*, firmly adopted by the *Traité*, groups the *māṃsa- divya- prajñā- dharma-* and *buddhacakṣus*. In principle, the Buddha alone holds all five, but he does not use them all at the same time (see Bove, p. 429-440F).

The classification into five *cakṣus* is fully detailed in the Mahāvastu, I, p. 158-160, a Mahāsāṃghika-Lokottaravādin work. The Lalitavistara, a work of pronounced Mahāyāna tendenies, only mentions them quickly (p. 3, l. 5; 403, l. 2). Above all, the Mahāyāna knows no other and often devotes lengthy definitions to them: Pañcaviṃśati, p. 77, l.1-80, l. 18; Śatasāhastikā, p. 290, l. 12-301, l. 2; Avataṃsaka, T 279, k. 50, p. 268a12; T 291, k. 2, p. 600b10; T 292, k. 6, p. 659b14-24; Ratnakūṭa, T 310, k. 41, p. 240a14; k. 85, p. 486c4, 489b7; Sukhāvatīvyūha, T 363, k. 3, p. 324c11; T 364, k. 2, p. 335b17; Mahāsaṃnipāta, T 397, k. 5, p. 30a18; k. 7, p. 43a13.

The Vijñānavādins do not pay much attention to the five *cakṣus*, but a passage from the Mahāyānasūtrālaṃkāra, p. 143, l. 8-9, shows that they had adopted them.

The Pāli sources, at least the less late ones, also show a list of five *cakṣus* where the *samanatacakkhu* appears in place of the *dhammacakkhu*: Cullaniddesa, no. 235, p. 133; Atthasālini, p. 306.

Sūtra (cf. Pañcaviṃśati, p. 30, l. 3-5; Śatasāhasrikā, p. 96, l. 11-20). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes to obtain the five eyes must practice the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena pañca cakṣūṃṣi niṣpādayitukāmena prajñāpāramitāyāṃ śikṣitavyam*). <2262>

Śāstra. –

What are these five? 1) The fleshly eye (*māṃsacakṣus*), 2) the divine eye (*divyacakṣus*), 3) the wisdom eye (*prajñācakṣus*), 4) the Dharma eye (*dharmacakṣus*), 5) the Buddha eye (*buddhacakṣus*).

1. The fleshly eye (*māṃsacakṣus*) sees what is close up (*samīpe*), does not see what is far off (*dūre*); sees what is in front (*purastāta*), does not see what is behind (*pṛṣṭhatas*); sees what is external (*bahis*), does not see what is internal (*abhyantare*); sees during the day-time (*divā),* does not see at night-time (*rātrau*); sees what is on top (*upariṣṭāt*), does not see what is underneath (*adhastāt*).[177]

2. Because of these screens, the bodhisattva seeks the divine eye (*divyacakṣus*). Having obtained the divine eye, he sees what is distant and what is near, what is in front and what which is behind, what is internal and what is external, he sees during the day and during the night, he sees what is above and what is below, for there are no further screens. This divine eye sees the provisional entities resulting from causes and conditions coming together (*saṃghātahetupratyayaja*), but he does not see the true nature (*dharmatā*), namely, emptiness (*śūnyatā),* signlessness *(ānimitta*), wishlessness (*apraṇihita*), non-arising (*anutpāda*), non-cessation (*anirodha*).

[177] Similar development in a passage from the Karaṇaprajñapti cited by the Kośabhāṣya, p. 19, l. 9-14.

3. And it is the same as before: in order to see the true nature (*dharmatā),* the bodhisattva seeks the wisdom eye (*prajñācakṣus*). Having obtained the wisdom eye, he no longer sees beings (*sattva*), he eliminates completely the signs of identity (*ekatva*) and difference (*nānātva*), he rejects all clinging (*adhyavasāna*) and accepts no dharma.[178]

4. However, the wisdom eye cannot save beings. Why? Because it does not distinguish them; this is why the bodhisattva produces the Dharma eye (*dharmacakṣus*). By means of this eye, he knows that such and such a man, by practicing such and such a dharma, has obtained such and such bodhi;[179] he knows all the methods (*upāyamukha*) suitable for each being in particular (*pṛthak pṛthak*) [**306a**] to attain the realization of bodhi. <2263>

5. But the Dharma eye cannot know the means appropriate to save beings everywhere; this is why the bodhisattva seeks the Buddha eye (*buddhacakṣus*).[180] There is nothing that this Buddha eye is unaware of; there is no mystery however secret it may be that it cannot discover. What is distant for other people is close for the Buddha; what is obscure for others is clear for the Buddha; what is doubtful for others is clear for the Buddha; what is subtle (*sūkṣma*) for others is coarse (*audārika*) for the Buddha; what is deep for others is shallow for the Buddha. By means of this Buddha eye, there is nothing that is not understood, seen, known, felt (*yena buddhackaṣuṣānmati kiṃcid aśrutaṃ vāvijnnātaṃ vāmataṃ vā*).[181] Free of thinking (*manasikāra*), the Buddha eye is always clear on all dharmas.

In a following chapter,[182] the meaning of the five eyes will be elucidated further.

Pratyutpannabuddhadarśana

[178] Cf. Pañcaviṃśati, p. 78, l. 11-16: *Prajñācakṣuṣā samanvāgato bodhisattvo mahāsattvo na kaṃcid dharmaṃ prajānāti saṃskṛtaṃ vāsaṃskṛtaṃ vā … yena prajñācakṣuṣā bodhisattvena mahāsattvena kaścid dharma na dṛṣṭo na śruto na mato na vijñātaḥ.*

[179] These are particular bodhis capable of being acquired by beings on their course towards supreme bodhi. These 'fruits of the Path' are detailed in Pañcaviṃśati, p. 79.

[180] The Buddha eye is none other than the awareness of things in all their aspects (*sarvākārajñatā)* acquired by the Bodhisattva the very night of his great enlightenment. The Pañcaviṃśati, p. 82, explains: The Bodhisattva, having entered into the Vajropāmasamādhi, by means of the wisdom associated with a single moment of mind attains the awareness endowed with all the aspects (*vajropamaṃ samādhiṃ samāpadya, ekacittakṣaṇasamāyuktayā prajñayā sarvākārajñatām anuprāpnoti*).

[181] The expression *dṛṣṭa-śruta-vijñāta-mata* designates the group of perceived things: what is perceived by the eye consciousness is *dṛṣṭa*, what is perceived by the ear consciousness is *śruta*, what is perceived by the mental consciousness is *vijñāta*, what is perceived by the nose, tongue and body consciousnesses is *mata* (cf. Kośa, IV, p. 160). The expression is canonical and is expressed in Pāli by the words *diṭṭhaṃ sutaṃ mutaṃ viññātaṃ:* Majjhima, I, p. 135; III, p. 261; Saṃyutta, III, p. 203; Anguttara, II, p. 23, 25.

[182] Pañcaviṃśati, p. 77, l. 1-83, l. 6, appearing in the *Wang cheng p'in* of the Chinese translation, T 223, k. 2, p. 227b10-228b1, and commented on by the *Traité*, T 1509, k. 39, p. 347a6-351b1.

Seventh Section SEEING, HEARING AND UNDERSTANDING ALL THE BUDDHAS OF THE PRESENT

PRELIMINARY NOTE

The five 'eyes' find their use in visualization of the present, past and future Buddhas. The visualization is not an appearance but rather a representation by means of which the ascetic makes these Buddhas visible.

While Śākyamuni was alive, many were the contemporaries who 'came to see the Blessed One' (*bhagavataṃ darśanāyopasaṃkrāntāḥ)* and to contemplate his physical marks. The Teacher allowed himself to be examined by the experts and the hermit Asita (*Traité*, p. 1344F, 1915F), by the indiscreet curiosity of Satyaka Nirgranthīputra (*Traité*, p. 1665F) and by the brāhmaṇas Ambaṭṭha, Brahmāyu and Sela (*Traité*, p. 275F, 1667F). After the death of the Blessed One, Ānanda – and he was blamed for this – had no hesitation in uncovering the Buddha's body and showing it to the women of Kuśinagra who soiled it with their tears (*Traité*, p. 96F). <2264>

The appearance of a Buddha is rare, as rare as the flowering of the banana tree: fortunate are those that see the Blessed One 'adorned with the thirty-two marks of the great man, on whose limbs shine the eighty-four secondary marks, with a halo an arm's-span in width, splendid as a thousand suns, like a mountain of jewels moving in all captivating ways'. This stock phrase is repeated thirty-two times in the Avadānaśataka.

There is nothing supernatural in these encounters: it is with their human eyes that the Indians of Jambudvīpa, during the lifetime of the Omniscient One, contemplated him who opened the gates to the deathless for them. After his entry into parinirvāṇa, "gods and men did not see him any longer" (Dīgha, I, p. 46). - "Just as the flame blown out by the wind is calmed down, goes beyond being seen, so the Sage, shedding the psychophysical aggregates of existence, enters into peacefulness, being beyond being seen" (Suttanipāta, v. 1074).

And so, if the Teacher allowed himself to be looked at while he was in this world, it was out of loving-kindness and compassion for beings to whom the sight would be useful. The contemplation of the Buddha's body never constituted a ritual, and when Buddhists practice the commemoration of the Buddha (*buddhānusmṛti*), they think about his spiritual qualities, the five *anāsravaskandha*, rather than his physical attributes. The *Traité* has explained this subject above (p. 1349F).

The Dharma is the single refuge which Śākyamuni left for his disciples, and he passed on the depth of his mind when, tired of the regular attendance of his disciple Vakkali, he sent him away, saying: "It is enough, Vakkali, for you to see my body of decay; he who sees the Dharma sees me and he who sees me sees the Dharma" (cf. *Traité*, p. 1546F, n.). The true body of the Buddha is a teaching body.

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The buddhology of the early times was relatively sinple: the Buddhas are born only in a univere of four continents (*caturdvīpalokadhātu*), in India (*Jambudvīpa*), in the central region (*Madhyadeśa*), and two Buddhas never appear simultaneously in the same world (cf. *Traité*, p. 302F, n. 1; 535F). The Buddhas who followed one another in our world were not very numerous: Śākyamuni included, the early Buddhists listed seven, twenty-five, rarely more.

Later, at the margins of this restricted universe, Buddhists built up a grandiose cosmic system which appeared already in certain texts of the Lesser Vehicle but which gained in importance in those of the Greater Vehicle. This system distinguishes three kinds of complex universes: *i*) the *sāhasracūḍika* consisting of a thousand universes of four continents, *ii*) the *dvisāhasra madhyama* containing a million universes of four continents, *iii*) the *trisāhasramahāsāhasra* including a billion universes of four continents.

The *trisāhasramahāsāhasras* are distributed in the ten directions of space: east, south, west, north, north-east, north-west, south east, south west, nadir and zenith, and they are, in each of these ten directions, as numerous as the sands of one or several Ganges. The majority also constitute Buddha-fields (*buddhakṣetra*) where a Tathāgata "resides, lives, exists and teaches the Dharma for the welfare and benefit of many beings". These Tathāgatas, whose number is incalculable <2265> if not infinite, are the Buddhas of the present (*pratyurpannabuddha*): they were preceded by and will be followed in time by innumerable Buddhas of the past and the future (*atītānāgatabuddha*).

The bodhisattva of whom the *Traité* is speaking here formulates a series of wishes: to see the Buddhas of the present, hear their teachings and penetrate their mind; to remember the teachings of the Buddha of the present; to see the buddhakṣetras of the Buddhas of the three times and to propagate the teachings of these same Buddhas.

To actualize these wishes is not an easy thing. It cannot be a question of having recourse to human organs of limited range and coming up against many obstacles.

Calling upon the superhuman faculties is more successful: the divine eye (*divyacakṣus*), the divine ear (*divyaśrotra*) and the knowledge of another's mind (*paracittajñāna*), classified among the abhijñās and which, as we have seen, make up as many 'eyes' taken in the metaphorical sense of the word.

But by themselves, they are unable to attain the edges of time and space, of seeing, hearing and understanding the innumerable Buddhas of the three times peopling the innumerable universes of the ten directions.

Generally, the divine eye and divine ear do not go beyond a *trisāhasramahāsāhasralokadhātu*, and the knowledge of another's mind does not know the actual minds: the past and the future are closed to it.

In order to 'see' – i.e., to see, hear and understand – the Buddhas of the ten directions and three times, one must seek other solutions, and the first Mahāyānasūtras proposed some. Here it will be a matter of the Great Prajñāpāramitāsūtras and the Pratyutpannasamādhisūtras (T 416 to 419).

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The Pañcaviṃśati, the two oldest Chinese versions of which (T 221 and T 222) are dated respectively at 291 and 286 AD, present two 'explanations' – if this word is appropriate here - of the vision of the Buddhas, the one by using, purely theoretically, the divyacakṣus, the other, in dreams (*svapna*).

1. "The bodhisattva who wishes to see, by the divyacakṣus, all the Buddhas of the present, should practice the Prajñāpāramitā". This seeing assumes a subject (the bodhisattva), an instrument (the divyacakṣus), an object (the Buddhas of the present), but is valid only if it is realized in the view of the Prajñāpāramitā according to which the bodhisattva, the divyacakṣus, the Buddhas and the Prajñāpāramitā itself are not perceived (*nopalabhyate*), that is to say, are not existent.

a. What we call Prajñāpāramitā, what we call bodhisattva, are only words (*nāmamātra*), and this word exists neither inwardly nor outwardly nor in between (*nādhyātmaṃ na bahirdhā nobhayam antareṇopalabhyate*); this word is only a designation, a thing by designation, existing out of designation (*prajñaptimātraṃ prajñaptidharmaḥ prajñaptisat*): cf. Pañcaviṃśati, p. 99 (orT 223, p. 230c): Śatasāhasrikā, p. 325.

b. The bodhisattva who practices the Prajñāpāramitā does not accept (*nabhinivekṣyate*) any of the five 'eyes' including the divyacakṣus: cf. Pañcaviṃśati, p. 106 (or T 223, p. 231b24); Śatasāhasrikā, p. 380.

c. The bodhisattva who practices the Prajñāpāramitā does not see (*na samanupaśyati*) either the Prajñāpāramitā or the bodhisattva or the Buddha or the words that express them: cf. Śatasāhasrikā, p. 378, l. 1-4; Pañcaviṃśati, p. 105, l. 1-3. <2266>

As well, the Prajñāpāramitā is the Buddha and is not different from him; and the Buddhas, past, future and present are Prajñāpāramitā: cf. Pañcaviṃśati,T 223, p. 293b19-21.

Consequently, the seeing of the Buddhas where there is neither subject nor instrument nor object is a non-seeing (*adarśana*).

This is how the bodhisattva who is practicing the prajñapāramitā penetrates deeply into the true nature of things, and this nature [which is none other than the absence of any nature] is neither defiled nor purified (*bodhisattvena prajñāpāramitāyāṃ caratā dharmalakṣaṇāṃ* (variant: *dharmāṇāṃ dharmalakṣaṇaṃ) supratividdhaṃ bhavati, yac ca dharmāṇāṃ lakṣaṇaṃ tan na saṃkliśyate na vyavadāyate*): cf. Pañcaviṃśati, p. 105, l. 12 (or T 223, p. 231b13-14); Śatasāhasrikā, p. 378, l. 18.

2. A son or daughter of good family, physically and mentally healthy, has no bad dreams (*svapna*). In dreams, he sees the Buddhas adorned with the major and minor marks, surrounded by the saṃgha of bhikṣus, and preaching the Dharma. He hears them explain the teaching of the six perfections, etc. He sees the bodhi tree, the bodhisattvas approaching it to realize saṃbodhi and who, becoming Buddha, turn the Wheel of the Dharma. He sees the hundreds of thousands of billions of koṭis of bodhisattvas explain how it is necessary to seek omniscience, convert beings and purify the Buddha fields. He sees the innumerable hundreds of thousands of myriads of koṭis of Buddhas in the ten directions and he learns their names, the names of their regions and their kṣetras. He is present at their parinirvāṇa and sees their innumerable stūpas made of the seven jewels. The son or daughter of good family who sees these good dreams "sleeps happily and awakens happily": cf. Pañcaviṃśati, T 223, p. 289c25-290a13.

In this passage the Pañcaviṃśati does not have the divyacakṣus occur, but it recognizes that simple lay people, well-disposed, are able to see the Buddhas in dreams. That would be by another mode of seeing. But what is the value of it? A conversation between Śāriputra and Subhūti, recorded in the Pañcaviṃśati (T 223, p. 347a) gives us an embryonic answer. There is no difference between the state of awake and the state of sleep. Nevertheless, an act performed (*kṛta*) in sleep is not accumulated (*upacita*), i.e., attributable; it is necessary to wait for the conceptualizing (*saṃkalpa*) that follows the dream for it to be accumulated, for without conditions (*pratyaya*), action (*karman*) is not born. Nonetheless, the Buddha has said that all dharmas are like dreams (*svapnopama*) and consequently are not born.

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A vision of the Buddhas, different from those just described, is set forth in the *Pratyutpannabuddha-saṃmukhāvasthitasamādhisūtra*, in Tibetan *Da ltar gyi saṅs rgyas mṅon sum du b€ugs paḥI tiṅ ṅe ḥdzin* ‘the concentration of being face to face with the Buddhas of the present’. This sūtra is often designated under the abbreviated title of *Pratyutapannasamādhi* or also *Bhadrapālasūtra* because the bodhisattva thus named is the principal interlocutor of the Buddha.

This sūtra is known to us by Sanskrit fragments coming from eastern Turkestan (cf. R. Hoernle, *Manuscript Remains*, p. 88-93), by four Chinese versions and one Tibetan translation which I [Lamotte] will return to later. <2267>

“This text is one of the oldest Mahāyānasūtras. According to one conjecture, it may have been the manual of early Buddhists during the early Mahāyāna period (50-100AD). It is well known to the Chinese and Japanese Buddhists because it refers to worship of the Buddha Amitābha. The assembly where this sūtra was preached was simple, consisting only of 500 bhikṣus and 500 bodhisattvas: this shows that the sūtra goes back to the first days of the Mahāyāna. The Chinese version in one kuan (T 417 and 419?) seems to have been composed before the *Prajñāpāramitā-sūtras* or in a region where the thinking of the prajñāparamitā had not been taught. The Chinese version in three kuans (T 418) had been influenced by this thinking. The Pratyutpanna-samādhi definitely influenced Pure Land Buddhism” (H. Nakamura, *A Survey of Mahāyāna Buddhism with bibliographical notes*, in Jour. of Intercultural Studies, III (1976), p. 83.

Whereas the Prajñāpāramitāsūtras represent mainly the ‘Wisdom Sūtras’, the Pratyutpanna-samādhisūtra is classified among the ‘Meditation Sūtras’ elaborated at about the beginning of our era by Buddhist practitioners of the Yogācāra school who were preoccupied with meditation rather than discussion, with mysticism rather than rationalism: an ancient tendency that appeared as early as the oldest canonical texts: cf. L. de La Vallée Poussin, *Musila et Nārada*, in MCB, V (1936-37), p. 189-222.

The leader of the Yogācāra Buddhists was Saṃgharakṣa who was considered by the Sarvāstivādins of Kaśmir as one of their patriarchs. A native of Surāṣṭra (Kathiawar), he lived in the 2nd century AD and was the teacher of Caṇḍana-Kaniṣka in Gandhāra. He compiled a Buddhacarita (T 194) and a Yogācārabhūmi (T 606) to which P. Demiéville has dedicated an important dissertation (*La Yogācārabhūmi de Saṅgharakṣa*, BEFEO, XLIV (1954), p. 339-436. The work originally contained 27 chapters describing the Hīnayānist Yoga technique; in the translation made by Dharmarakṣa it consists of 30 chapters. The fact is

that the Mahāyānists showed very strong interest in the Hīnayānist dhyāna as practiced by the Sarvāstivādin communities of Kaśmir and thereby there resulted a more or less hybrid literature.

The Pratyutpannasamādhisūtra was written in this context but presents itself openly as Mahāyānist. As will be seen in the following pages, it advocates, for the use of lay people or monks, liberated or not liberated from desire, a concentration that puts them face to face with the Buddhas of the present. To acquire this concentration, there is no need for the abhijñā of the divine eye resulting from the practice of dhyāna; all that is required is a probationary period followed by a session of intense meditation of from one to seven days, at the end of which, without changing one's position, one sees the Buddhas of the present, Amitābha in particular. Arising from this samādhi, one sees them no more: it is as if they were visions of a dream.

The Pratyutpannasamādhi is not only mentioned in the sūtra that bears its name (T 418, etc.); it is also mentioned in the Śūraṃgamasamādhisūtra (T 642, k. 1, p. 634a5), the Daśabhūmikasūtra (ed. Rahder, p. 82, l. 15-16), the Daśabhūmikavibhāṣā (T 1521, k. 1, p. 25c3; k. 7, p. 54a1; k. 9, p. 68c17; k. 16, p. 109b7), etc.

It seems that the Prajñāpāmaritās were not aware of it. They accept that one may see the Buddhas in dream, but, as has been said above, they consider any seeing whatsoever as a purely subjective epiphenomenon brought on by wrong conceptualization (*saṃkalpa*). <2268>

On the other hand, in its commentary on the Prajñāpāramitā, the *Traité* calls upon a good thirty Mahāyānasūtras (see Vol. III, Introduction, p. XXXIV and foll.), and gives us ample information on the Prayutpannasamādhi. Referring here exclusively to its Chinese version (T 1509), I [Lamotte] will mention a few passages as follows:

The Pratyutpannasamādhi does not occur in bodhisattvas of the first seven bhumis who are still affected by a fleshly body (k. 37, p. 335b19; k. 49, p. 416a18; it belongs to bodhisattvas of the eighth bhūmi who are assured of the eventual attainment of enlightenment (*niyāma*) and have the certainty that dharmas do not arise: *anutpattikā dharmakṣānti* (k. 4, p. 86c3; k. 27, p. 262a20-21), as, for example, the lay bodhisattva Bhadrapāla (k. 7, p. 11a18). By means of the *upāyas* acquired in the seventh bhūmi and the pratyutpannasamādhi acquired in the eighth bhūmi, the bodhisattva is superior to the śrāvakas and pratyekabuddhas (k. 35, p. 320a10). Thanks to this samādhi, there is no need to obtain the abhijñā of the divine eye (*divyacakṣus*) in order to see all the Buddhas of the present occupying the innumerable universes distributed in the ten directions (k. 9, p. 123c29; k. 33, p. 306a15); it is by assiduous practice that a son of good family will be reborn in the paradise of Amita (k. 29, p. 276a18-19). Finally, the Pratyutpannasamādhi is the father of the Buddha (k. 34, p. 314a23), whereas the Prajñāpāramitā is his mother.

Does this mean that the *Traité* agrees with it unreservedly? Not at all. Everything leads us to believe that even at that time there had arisen in India, probably in Kaśmir, a controversy about the respective value of the Prajñāpāramitā and the Pratyutpannasamādhi. In the following pages, the *Traité* reveals to us the depth of its thinking and places itself resolutely on the side of the partisans of the Prajñāpāramitā.

The abhijñās practiced in the spirit of the Prajñāpāramitā are the best 'pointers' of the Buddhas or, rather, the true nature of things with which the Tathāgatas are mingled: the divine eye sees them, the divine ear hears them, the knowledge of others' minds penetrates their mind.

Conceived in this way, the abhijñās present precious benefits. Thus, the divyackaṣus is morally undefiled-indeterminate and, in this quality, does not involve any fruit of retribution; it is acquired solely by the ascetic detached from the desires of the kāmadhātu; according to the Abhidharmas, it is a pure material (*rūpaprasāda*) endowed with perfect clarity; finally, its acquisition and its use are easy, provided that one holds the dhyānas which, although said in parentheses, is already not too bad!

These noble qualifications are absent in the Pratyutpannasamādhi. One no longer knows if the Buddhas whose presence it calls forth are "like a dream" or simple dreams, real or illusory. One thing is certain: they result from conceptualization (*saṃkalpa*), from autosuggestion (k. 33, p. 306a19-21).

"The Prajñāpāramitā is the mother of the Buddhas. Of the help given by the father and that given by the mother, that of the mother is the weightiest. This is why the Buddha considers the Prajñā as his mother and the Pratyutpannasamādhi as his father. This samādhi is able only to concentrate the distracted mind (*vikṣiptacitta*); it helps the Prajñā to be actualized but it cannot contemplate the true nature of things (*dharmāṇāṃ dharmatā)* [which is none other than the absence of nature].

The Prajñāpāramitā itself contemplates the entirety <2269> of things and reveals the true nature, There is nothing that it does not penetrate, nothing that it does not realize, and its merit is so great that it is called Mother." (k. 34, p. 314a21-26).

With this statement, the author of the *Traité* places himself resolutely on the side of the rationalists who prefer gnosis to mysticism, prajñā to yoga, discernment (*vipaśyanā)* to tranquility (*śamatha*). Nevertheless, although he places the Pratyutpannasamādhi well below that of the Prajñā, he does not hesitate to give it a certain usefulness.

This stand is part of the lineage of Buddhism. It prefers the discernment of the Dharma to a vision of the Buddhas. But did not Śākyamuni say to Vakkali: "He who sees the Dharma sees me" (Saṃyutta, III, p. 120: *yo kho dhammaṃ passati so maṃ passati*)?

By not formally condemning the Prayutpannasamādhi, he applies the Teacher's recommendations praising a middle way in a literal manner: "The monks who devote themselves to trance (*jhāyin*) blame the monks who are attached to the doctrine (*dhammayoga*) and vice versa. On the other hand, they should esteem one another. Indeed, rare are the men who pass their time (*vihar-*) by testing the immortal element (*amata dhātu*). Rare also are those who see the profound reality (*arthapada*) by penetrating it by means of Prajñā, by means of the intellect" (Anguttara, III, p. 355-356).

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The debate between the rationalists and the mystics was centered around three texts which were among the first to be translated into Chinese.

Under the Later Han (25-220 AD), the Yue-tche Tche Leou-kia-tch'an (Lokakṣema) at Lo-Yang translated the three following sūtras:

1) Aṣṭasāhasrikā Prajñāpāramitā (T 224) in 10 kiuan and 30 chapters, 179 AD.

2) Pratyutpannasamādhisūtra (T 418) in 3 kiuan and 16 chapters, 179 AD. – Another version of the Pratyutpannasamādhisūtra (T 417) in one kuan and not dated is also attributed to Lokakṣema: it is probably an extract made of T 418.

3) Śūra[a]gamasamādhisūtra, translation made in 186 AD but which has not come down to us.

These translations are authenticated by ancient colophons reproduced in the Chinese catalogues. See *Śūraṅgamasamādhi*, French transl., 1965, p. 67-72.

The Pañcaviṃśati Prajñāpāramitā which, as we have just seen, deals with the vision of the Buddha, was the object of two translations under the Western Tsin (265-316 AD),:

1) T 222, incomplete, in 10 kiuan and 27 chapters only, made by Dharmarakṣa in 286.

2) T 221, in 20 kiuan and 90 chapters, finished in 291 by Mokṣala. From the end of the 3rd century, these texts along with many others were the object of new Chinese translations, each time marking notable progress over the preceding ones. On the historical and socio-cultural circumstances under which this huge work was effected, see P. Demiéville, *Inde Classique*, II, 1953, p. 398-463; *Yogācārabhūmi de Saṅgharakṣa*, in BEFEO, XLIV, 1954, p. 339-430; <2270> *Pénétration du Bouddhisme dans la tradition philosophique chinoise*, in Cahiers d'histoire mondiale, III, 1956, p. 19-38; *Bouddhisme chinois*, in Histoire des religions (Encyclopédie de la Pléiade), I, 1970, p. 1249-1319; E. Zürcher, *Buddhist Conquest of China*, 1956, p. 35-36 (Lokakṣema), p. 63-64 (translation of the 25,000 P. P.); H. Nakamura, *Survey of Mahāyāna Buddhism*, in Jour. of Intercultural Studies, III, 1976, p. 60-139 where the recent voluminous Japanese studies are reviewed.

Houei-yuan (334-417), a native of Yen men in northern China, had fled the barbarian invasions and taken refuge in the Blue River Basin under the protection of the Eastern Tsin (317-420). About 380, in imitation of the Taoist 'Immortals', he went into retreat in the mountains and stayed at Lou-chan, south of the middle Blue River. There he lived until his death, surrounded by a community of monks and lay people who were practicing the cult of Amita, Buddha of the West. On September 11, 402, this community formed an organization and its members took the oath to be reborn *together* in Amita's paradise. For this association which later formed the sect of the White Lotus, see P. Demiéville, *Yogācārabhūmi*, p. 357-359; E. Zürcher, *Conquest of China*, I, p. 219-222.

The association, in which the lay people numbered 123, swore to collectively win the pure land of Amita and, in order to attain this goal, they practiced the Buddhānusmṛtisamādhi 'concentration of recollection of the Buddhas'. This was a meditation somewhat different from the simple recollection of the Buddhas *(buddhānusmṛti*) recommended in the canonical scriptures and which the *Traité* fully described above (p. 1340-1361F). An intense meditation, very close to an autosuggestion, caused, at the first opportunity, a direct vision of the Buddhas of the present and more particularly of the Buddha of the West, Amita. Among the disciples of Houei-yuan who engaged in this practice were Lieou Tch'eng-tche, Seng-tsi and Houei-

yong. “Hardly had he first concentrated his mind sitting in dhyāna for half a year than he saw the Buddha in samādhi; when he came across an icon along the path, the Buddha appeared in the sky and lit up sky and earth where all became the color of gold: or else, spreading out his *kāṣāya*, he bathed in the pool of jewels. Having come out of samādhi, he invited the monks to recite sūtras” (T 2103, k. 27, p. 304b8-11; transl. Demiéville, Yogācārabhūmi, p. 358). The sūtras that inspired the association show a certain eclecticism in which the Saddharmapuṇḍarīka, the Sukhāvativyūha appeared and, above all, the Pratyutpannasamādhi.

In his preface to a collection of poetry on the Buddhānusmṛtisamādhi published by a member of the association, Houei-yuan declares: “The samādhis are very numerous, but in the strength of its merits and ease of access, that of the Buddhānusmṛti is foremost” (T 2103, k. 30, p. 351b21).

However, Houei-yuan finally had some doubts. If, he asked, the Pratyutpannasamādhi is like a dream, the Buddha seen in this samādhi, is he not a simple inner product, an aspect of our consciousness? If so, what value does such a vision have?

This is the question he asked Kumārajīva in his exchange of correspondence with the Koutchean master later in the year 406: cf. Kieou-mo-lo-che fa cha yi, T 1856, k. 2, p. 134b4-21. He could not have addressed a better authority. <2271>

For this correspondence, see R. G. Wagner, *Die Fragen Hui-yüans an Kumārajīva*, 1973.

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In 383 at the capture of Kushā by the armies of the barbarian king Fou Kien of the dynasty of the Later Ts’in (350-394), Kumārajīva was captured by the cavalry general Liu Kouang and forcibly taken to Leang-tcheou in the Kan-sou. There he pined away for 19 years (383-401) and kept his profound doctrine to himself, without preaching or converting. Finally in 401, another barbarian emperor who was, however, a warm partisan of Buddhism, summoned him. This was Yao Hing of the dynasty of the Later Ts’in (384-417) who reigned from 394 to 416.

Kumārajīva, then 57 years of age, arrived at Tch’ang-ngan, the great metropolis of the empire, on February 8, 402. Welcomed warmly by the emperor who put at his disposal hundreds of learned Chinese, Kumārajīva showed unprecedented activity, as much in the translations that he made as in the works that he composed himself.

On February 1, 406, the date on which the Chinese version of the Traité appeared, Kumārajīva had worked on:

1) A new translation of the Pañcaviṃśatisāhasrikā (T 223),

2) The abridged translation of the *Traité* which is its commentary (T 1509). Kumārajīva had brought to Tch’ang-ngan the original Indian of this treatise, entitled in Sanskrit *Mahāprajñāpāramitopadeśa*. According to the account of his disciple Seng-jouei,”he always depended on this Upadeśa”. The work was so voluminous that he was unable to render it in its entirety: he translated fully the first chapter (*parivarta*), but considerably abridged the 89 following chapters.

3) Two original works dealing with the Kaśmirian dhyāna as it was practiced in the 4th century of our era: Tso tch'an san-mei king 'Sūtra on the practice of dhyāna and samādhi' (T614), and Tch'en fa yao kiai 'Brief explanation of the method of dhyāna' (T 616). These two works have been analysed by P. Demiéville, *Yogācārabhūmi*, p. 354-357. The *Mo-ho-yen louen* (Mahāyānopadeśa), i.e., the Mahāprajñāpāramitopadeśa (see T 614, k. 2, p. 278b27; T 616, k. 1, p. 291b10) has already been cited.

The knowledge of Kumārajīva extended to the Greater as well as to the Lesser Vehicle; not only was it encyclopedic, but it was also ordered and systematized according to the scholastic procedures of the Abhidharmas to which the *Traité* grants such an important place. And so, as soon as he received Houei-yuan's letter, shortly after 406, Kumārajīva had no trouble in answering him.

He wrote: "It is necessary to distinguish three kinds of samādhi where one sees the Buddha. 1) Some bodhisattvas see him by the divine eye, hear him by the divine ear or fly to the Buddhas of the ten directions. 2) Others succeed in this vision without being endowed with the *abhijñā*s by constantly concentrating their mind on Amita and on all the Buddhas of the present. 3) Finally, there are some who cultivate the *buddhānusmṛti* proper; some are liberated from desire, others not, and, as a result they see the Buddha either in the form of an icon or in his 'body of birth' or also under all the types of all the Buddhas past, future and present. These three kinds of concentration are all three correctly called *buddhānusmṛtisamādhi*, but <2272> the first, that which consists of seeing the Buddhas by means of the *abhijñā*s, is better than the others" (Ta tch'eng ta yi tchang, T 1856, k. 2, p. 124b22-28; transl. P. Demiéville, Yogācārabhūmi, p. 358, note).

Here Kumārajīva condenses *ad usum Delphini* the theories of the *Traité* concerning the vision of the Buddhas and the controversy in which, in India, the rationalists and the mystics were opposed. Nevertheless, he does not go so far as to claim, as does the *Traité*, that the practice of the divyackaṣus is easier than the Pratyutpannasamādhi. Apart from that, the arguments developed are the same and, in Kumārajīva's letter, the same technical terms are used as those he had already used in his version of the Upadeśa: this is particularly the case for the expression *yi-siang-fen-pie*, used to render the Sanskrit word *saṃkalpa*.

The profound idea of the Pañcaviṃśati, of the *Traité* and of Kumārajīva is that the true vision of the Buddhas is that which is practiced in the view of the Prajñāpāramitā, i.e., the one that does not see.

This why Kumārajīva ends his reply to Houei-yuan with the following conclusion:

"The Buddha taught the yogācārin what he should think: 'I have not gone there and that Buddha has not come here to me; however, I have been able to see the Buddha and hear his Dharma.' All of that is only conceptualizing (*saṃkalpa*). The things of the threefold world exist as a result of *saṃkalpa*; either they are fruits of retribution of thinking of the previous life or products of the thinking of the present life. Having heard this teaching, the yogācārin becomes disgusted with the threefold world and increases his faith and respect, saying: 'The Buddha has enunciated this subtle and admirable system well.' – Then he eliminates the desires of the threefold world, deeply penetrates into samādhi and realizes the [true] Pratyutpanna-samādhi." (Ta tch'eng ta yi tchang, T 1856, k. 2, p. 135a6-11).

Sūtra (Pañcaviṃśati, p. 30, l. 6-13); Śatasāhasrikā, p. 96, l. 20-104, l. 16). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to see, by means of the divine eye, the Buddhas in each of the ten directions in universes as numerous as the sands of the Ganges; if he wishes to hear, by means of the divine ear, all the teachings given by these Buddhas of the ten directions; if he wishes to penetrate [by means of mind] the mind of these Buddhas (*Punar aparaṃ Śāriputra ye daśasu dikṣu gaṅgānadīvālukopameṣu lokadhātuṣu buddhā bhagavatas tān satvān divyena cakṣuṣā draṣṭukāmena, yāṃś ca te buddhā bhagavanto dharmān bhāṣante tān sarvān divyena śrotreṇa śrotukāmena, teśāṃ ca buddhānāṃ bhagavatāṃ cetasaiva cittaṃ parijñātukāmena bodhisattvena mahāsattvena prajñāpāmitāyāṃ śikṣitavyam*).

Śāstra. -

I. SEEING AND HEARING ALL THE BUDDHAS

What is seen by the divine eye (*divyacakṣus*) does not go beyond <2273> one trisāhasramahāsāhasralokadhātu.[183] But here, by the power of the Prajñāpāramitā, the bodhisattva sees all the Buddhas in each of the ten directions in universes as many as the sands of the Ganges. Why? Because in the view of the Prajñāpāramitā, nothing is near (*samipe*), nothing is far (*dūre*), and there is no obstacle (*pratigha*) to seeing.

Question. – However, in the *Pan-tcheou king* (Pratyutpannasūtra = Pratyutpannabuddha-saṃmukhāvasthitasamādhisūtra ('Sūtra of the concentration during which the Buddhas of the present are face-to-face'), it is said: "By the power of the Pratyutpannasamādhi, the ascetic, even without having

[183] The range of the divyacakṣus varies with the qualities of those who hold it. – Kośabhāṣya, p. 429, l. 17-430, l. 3: *Śrāvakapratyekabuddhabuddhās tv anabhisaṃskāreṇa sāhasradvisāhasratrisāhasrakān lokadhātūn yathāsaṃkhyaṃ paśyanti / adhisaṃskāreṇa tu śrāvako 'pi dvisāhasraṃ lokadhātuṃ divyena cakṣuṣā paśyati / trisāhasraṃ khaḍgaviṣāṇakalpaḥ / buddhas tu bhagavān asaṃkhyeyān lokadhātūn paśyati yāvad ececchati*.

- Transl. - If they do not make an effort, the śrāvakas, pratyekabuddhas and the Buddha see, with the divine eye, one sāhasra universe, one dvisāhasra universe, one trisāhasra universe, respectively. But if they make an effort, the śrāvakas see, with the divine eye, one dvisāhasra universe, and the pratyekabuddhas, one trisāhasra universe. As for the Blessed Buddha, he sees as many innumerable universes as he wishes.

acquired the divyacakṣus, is able to see all the Buddhas of the present in the ten directions.”[184] On the other hand, here [in the Prajñāpāramitāsūtra], by means of the divyacakṣus, the bodhisattva sees all the Buddhas of the tendirections. What are the differences between these two visions?

Answer. – 1) The divyacakṣus is non-defiled-indeterminate (*anivṛtyāvyākṛta*).[185]

2) The Pratyutpannasamādhi is obtained by a person freed of desire (*vītarāga*) as well as by a person not freed of desire (*avitarāga*), whereas the divyacakṣus is obtained only by someone freed of desire.[186] <2274>

3) The Pratyutpannasamādhi is a vision resulting from constant meditation (*nityabhāvanā)*, the constant practice (*nityaniṣevaṇa*) of subjective conceptualizing (*saṃkalpa*).[187] The divyacakṣus, obtained by the practice of the superknowledges (*abhijñā)* is an eye consisting of pure derived matter of the four great elements of the form realm (*rūpadhātoś caturmahābhūtāny upādāya rūpaprasāda*),[188] and this eye enjoys complete luminosity at all four points of the horizon (*caturdiśa*). That is the difference.

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[184] Pratyutpannasamādhisūtra, T 418, k. 1, p. 905a23-27: It is not with the divine eye (*divyacakṣus*) that the bodhisattva-mahāsattva sees [the Buddhas of the present, Amita, etc], nor with the divine ear (*divyaśrotra*) that he hears them, nor by the bases of miraculous power *(ṛddhibala*) that he goes to their Buddha fields (*buddhakṣetra*). Nor does he see the Buddha by dying here and being reborn over there in the buddhakṣetra: on the contrary, it is seated here in one place that he sees the Buddha Amita, hears the sūtras preached by him and recollects them all. Coming out of samādhi, he still possesses them and preaches them to people.

Other Chinese versions: T 417, p. 899a18-20; T 419, p. 922a22-27.

[185] The divyacakṣus and the divyaśrotra are part of the six abhijñās (cf. p. 1809F and foll.). As *prajñā* associated with the visual consciousness and the auditory consciousness respectively, these two abhijñās are morally indeterminate, neither good nor bad. See Kośabhāṣya, p. 423, l. 11*: Divyacakṣuḥśrotrābhijñe avyākṛte, te punaś cakṣuḥśrotravijñānasaṃprayuktaprajñe*.

[186] By its access to the dhyānas of rūpadhātu, *vitarāga* is free of the passions of kāmadhātu; *avītarāga* is the opposite. The pratyutpannasamādhi is within the range of all, lay and monastic, whether or not they are free of desire; the divyacakṣus is reserved for *dhyāyins* only, detached from kāmadhātu.

[187] The Sanskrit word *saṃkalpa* [French: imagination] (conceptualizing) appears frequently in the Madhyamakakārikās and their commentary, the Prasannapadā (p. 122, l. 6; 143, l. 11; 350, l. 8; 451, l. 11); in his translation of the Madhyamakaśāstra, Kumārajīva always renders *saṃkalpa* by the pariphrasis *yi-siang-fen-pie* (T 1564, k. 2, p. 13a22-23; k. 3, p. 23a25; k. 3, p. 28b24; k. 4, p. 31a13). The equivalence has already been noted by H. Nakamura, *Bukkyßgo Daijiten*, I, p. 134a.

Pratyutpannasamādhi is pure autosuggestion, but practice is not useless nevertheless (see above, p. 1927-1928F, note).

[188] The divyaskaṣus is not imaginary: it is an organ made of a pure matter (*rūpaprasāda*) derived from the four great elements present in the dhyānas. See Kośa, VII, p. 123, or Kośabhāṣya, p. 429.

4) The technique (*adhikāra*) of the divyacakṣus is easy (*sulabha*): thus, when the sun has risen, seeing forms (*rūpa*) is not hard (*kṛccha*). On the other hand, the technique of the [Pratyutpanna]-samādhi is difficult: thus when one lights a lamp (*dīpa*) in the dark of night, seeing colors (*rūpa*) is not easy.[189]

It is the same for the divine ear (*divyaśrotra*). <2275>

II. PENETRATING THE MIND OF THE BUDDHAS[190]

Question. – If even a man of weak faculties (*mṛdvindriya*) belonging to a higher stage (*uttarabhūmi)* does not know the mind (*citta*) of a man with strong faculties (*tīkṣṇendriya*) belonging to a lower stage (*avarabhūmi*), if even a bodhisattva is unable to know the mind of a single Buddha,[191] how then (*kaḥ*

[189] The first five abhijñās, of which divyacakṣus is part, rely upon the four dhyānas, i.e., are obtained by an ascetic in *dhyāna* (Kośa, VII, p. 101). As the *Traité* has noted above (p. 1827F), in the second dhyāna the divyacakṣus is easy to obtain for the visual consciousness (*cakṣurvijñāna*) being absent there, the mind is concentrated (*samāhita*) and free of distractions. – The practice of the Pratyutpannasamādhi is more complicated. In order to attain it, the practitioner must fulfill, during a period of three months of probation, four series of four conditions each (T 417, p. 899c9-12; T 418, k. 1, p. 906a13-28). Then, the moment having come, he enters into concentration proper: "Whether he is a monk (*śramaṇa*) or a lay person (*avadātavasana*), he thinks constantly of the field (*kṣetra*) of the buddha Amita in the western direction and of the Buddha of that direction, but without forgetting the rules of moral conduct (*śikṣāpada*). He thinks this way with full attention (*ekacittena*) either for a day and a night, or for seven days and seven nights. At the end of the seven days, he sees the buddha Amita. Awakened [from the samādhi], he sees him no longer. It is like in dream visions (*svapnadarśana*) where the sleeper does not know if they are daytime or night-time dreams, internal or external, where there are no shadows (*tamas*) to prevent seeing, no obstacles (*pratigha*) to prevent seeing" (T 418, k. 1, p. 905a14-20). – In the corresponding passage of T 417, p. 899a9-16, mention is also made of the Buddhas of the present.

[190] The preceding lines were about abhijñā no. 5, the *cyutupapādajñāna*, also called *divyacakṣus*, and abhijñā no. 2, the *divyaśrotra*. Now it is a question of abhijñā no. 3, the *cetaḥparyāyajñāna*, also called *paracittajñāna*, 'awareness of the mind of another'. The canonical definitions of these three abhijñās have been cited and translated above, p. 1809-1814F. By virtue of the paracittajñāna, the ascetic, 'by means of his mind, is aware precisely of the minds of others, of other men' (*parasattvānāṃ parapudgalānāṃ cetasaiva cittaṃ yathābhūtaṃ prajānati*).

[191] The limits of the awareness of anopther's mind are clearly defined in Kośa, VII, p. 7 = Kośabhāṣya, p. 393, l. 9-12.

1) The *paracittajñāna* of a lower dhyāna (*avaradhyānabhūmika*) does not know the mind of a higher dhyāna (*uttaradhyānabhūmika*).

2) The *paracittajñāna* of a being of weak faculties (*mṛdvindriya*), namely of the *śraddhāvimukta* and the *samayavimukta*, does not know the mind of a saint of strong faculties (*tīkṣṇendriya*), namely of the dṛṣṭiprāpta and the asamayavimukta.

3) The paracittajñāna of a lower saint does not know the mind of a higher saint, in the order, anāgamin, arhat, prateykabuddha, Buddha.

4) When the mind of another is [past or future (*atītānāgata*), the *paracittajñāna* does not know it, for this jñāna has as object the present minds and mental events (*vartamānacittacaitta-viṣayatvāt*).

punarvādaḥ) could the bodhisattva 'penetrate the mind of all the Buddhas of the ten directions as numerous as the sands of the Ganges'?

Answer. – The magical power *(ṛddhibala*) of the Buddha helps the bodhisattva [to know the mind of all the Buddhas]. As the sūtra says: "Of all beings, there is not one that knows the mind of the Buddha; but if the Buddha, by means of his power, helps one to know it, even insects (*kṛmi*) can know it."[192] This is why <2276> the Buddha helps the bodhisattvas to know the mind of the Buddhas with his magical power.[**306b**]

Moreover, the Prajñāpāramitā has as nature the absence of obstacles (*anāvaraṇalakṣaṇa*). The coarse (*audārika*) and the subtle (*sūkṣma*), the profound (*gambhīra*) and the superficial, the fool (*bāla*) and the sage *(ārya*), all are undifferentiated (*nirviśiṣṭa*). The suchness (*tathatā)* of the mind of the Buddhas and the suchness of the mind of the bodhisattva are one and the same suchness; they are not different. By following this suchness, the bodhisattva is able to penetrate the mind of all the Buddhas.

Finally, as for these marvelous extraordinary things *(āścaryādbhutadharma*), it is by not knowing them that one knows them.[193] This is why the Prajñāpāramitā says here that the bodhisattva wishing to obtain that should practice the perfection of wisdom.

Buddhabhāṣitasaṃdhārana

Eight Section RETAINING THE TEACHINGS OF THE BUDDHAS OF THE PRESENT

Sūtra (cf. Pañcaviṃśati, p. 30. l. 14-16; Śatasāhasrikā, p. 100, l. 1-5). – The bodhisattva must practice the perfection of wisdom if, after having heard the teachings given in the ten directions by the Buddhas, he wishes to retain everything [and not forget them] until he attains supreme perfect enlightenment

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- Here the objector invokes the limits of the *paracittajñāna* in order to deny that a bodhisattva knows the mind of the innumerable Buddhas of the present.

[192] Cf. Saṃghabheda, I, p. 196, l. 19-25; Divyāvadāna, p. 77, l. 14-16; 161, l. 23-25; 466, l. 10-13: *Dharmatā khalu yasmin samaya buddhā bhagavanto laukikaṃ cittam utpādayanti tadā kuntapipīlikā api prāṇinas tasmin samaye bhagavataś cetasā cittam ājānati; prāgeva śakrabrahmādayo devāḥ; yasmins tu samaya lokottaraṃ cittam utpādayanti tasmin samaye mahāśrāvakā api bhagavtaś cetasā cittaṃ nājānati; kaḥ punar vādaṃ śakrabrahmādayo devā; kuta eva kuntapipīlikā api prāṇinaḥ.*

Transl. – It is the rule that at the moment when the Blessed Buddhas produce a worldly mind, even the kuntapipīlika insects know the mind of the Blessed One with their own mind, and *a fortiori*, the gods Śakra, Brahmā, etc. But when the Buddhas produce a supraworldly mind, even the great disciples cannot know the mind of the Blessed One with their own mind; then what can be said of the kuntapipīlika insects? – In PaÈi, *kuntapipīlika* is *kunthakipillaka*: these are ants.

[193] Se Pañjika cited above, p. 2021F: *Tattvaṃ prajñayā vivecyamānaṃ sarvadharmānupalambha-lakṣaṇam avasitam*. – Transl. – The Absolute, discerned by wisdom, comes down to the non-perception of any dharma whatsoever.

(*Bodhisattvena mahāsattvena yāṃs te buddhā bhagavato daśasu dikṣu dharmān bhāṣante tāñ śrutvā sarvān saṃdhārayitukāmena yāvad anuttarāṃ samyaksaṃbodhi, abhisaṃbuddha iti prañāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – The teachings of a single Buddha are already hard to retain (*saṃdhārayitum*); how then would the bodhisattva retain and not forget the teachings of innumerable Buddhas?

Answer. – By the power of the Śrutadharadhāraṇi, the 'dhāraṇi retaining what has been heard',[194] the bodhisattva gets a strong memory (*smṛti*) and by the power of the dhāraṇi, he does not forget.

Moreover, as is said here, it is by the power of the Prajñāpāramitā [that the bodhisattva retains the teachings of all the Buddhas]. <2277> Perfectly pure (*atyantaviśuddhi*) and free of any clinging (*adhyavasāna*), this pāramitā is like the great sea (*mahāsamudra*) which receives all the rivers. Similarly, by means of this great receiver (*mahābhājana*), the Prajñāpāramitā, the bodhisattva retains and does not forget the innumerable teachings of the Buddhas of the ten directions.

Finally, the Prajñāpāramitā is incomparable (*anupama*) like space *(ākāśa*). After the final conflagration (*kalpoddāha*), a great rain (*mahāvarṣa*) fills everything and, except for space, there is no place that can receive it; similarly, when the rain of teachings (*dharmadeśana*) of the Buddhas of the ten directions comes out of the Buddhas' mouths, there is nobody to retain it except for the bodhisattva practicing the prajñāpāramitā.

This is why the Prajñāpāramitāsūtra says here that in order to hear [and retain] the teachings of the Buddhas of the ten directions, the bodhisattva must practice the perfection of wisdom.

[194] See p. 318F, 328F, 1865F.

CHAPTER LI: SEEING ALL THE BUDDHA FIELDS

First Section SEEING THE FIELDS OF THE BUDDHAS OF THE THREE TIMES

Sūtra (cf. Pañcaviṃśati, p. 39, l. 17-18; Śatasāhasrikā, p. 100, l. 5-8). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to see the Buddha-fields of the past and future Buddhas, and if he wishes to see the Buddha-fields of the Buddhas existing at the present everywhere in the ten directions (*Punar aparaṃ, Śāriputra, bodhisattvena mahāsattvena atītanāṃ cānāgatānāṃ ca buddhānāṃ bhagavatāṃ buddhakṣetrāṇi draṣṭukāmena, pratyutpannānām api samantād daśadikṣu buddhānāṃ bhagavatāṃ buddhakṣetrāṇi draṣṭukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – But in seeing the Buddhas of the ten directions (cf. p. 2272F) the bodhisattva has already seen their Buddha-fields; why speak again here of the bodhisattva "who wishes to see the Buddha-fields"?

Answer. – [Above], the bodhisattva had not yet penetrated deeply into the dhyānas and the absorptions (*samāpatti*) and, had he seen the Buddha-fields of the ten directions with their mountains, rivers, plants and trees, his mind would have been distracted (*vikṣipta*): this is why he was limited to seeing the Buddhas. Everything happened as in the recollection of the Buddha (*buddhānusmṛti*) where it is said (p. 1340F) that "the yogin sees only the Buddhas but does not see the lands, the mountain, the rivers or the trees". Here, on the other hand, the bodhisattva has obtained the power of the dhyānas and the absorptions (*samāpatti*) and is thus able to see as much as he wants (*yatheccham*), [not only the Buddhas but also the Buddha-fields].

Furthermore, the very pure Buddha-fields (*pariśuddhabuddhakṣetra*) are difficult to see: this is why the Prajñāpāramitā says here that "if he wishes to see the Buddha-fields, the bodhisattva must practice the perfection of wisdom." [**306c**]

Finally, each Buddha possesses hundreds of thousands <2280> of kinds of buddhakṣetras. As I said before (p. 2230F), there are pure (*viśuddha*), impure (*aviśuddha*), mixed (*miśra*) or absolutely pure (*atyantapariśuddha*) buddhakṣetras: since the latter are hard to see (*durdṛśa*), the power of the Prajñāpāramitā is needed to discover them. It is like the devaputra:[195] in his audience hall; he can be seen by the people from the outside, but in his private apartments he is not seen by anyone.

Question. – We accept that the buddhakṣetras presently existing in the ten directions can be seen; but how could one see the buddhakṣetras of the past and future Buddhas?

[195] Under the official title of *devaputra*, the *Traité* here means the Kuṣāṇa emperor ruling at its time: cf. *Traité*, Vol. III, Introduction, p. XI.

Answer. – The bodhisattva possesses the concentration called 'vision of the past and future' (*atītānāgatadarśana*); in this concentration he sees things past and future: it is like the visions in a dream (*svapnadarśana*).

Furthermore, the bodhisattva possesses the concentration of unceasing term (*anirodhakoṭi*).[196] In this concentration, he does not see that the Buddhas have cessation.

Question. – But these two concentrations (*samādhi*) are not of the eyes (*cakṣus*); then how could he see?

Answer. – These two concentrations are wisdoms (*prajñā)* metaphorically (*prajñaptitas*) called 'eye'. Similarly, in the [triple] turning (*parivarta*) of the Wheel of Dharma (*dharmacakra*), on [each of the twelve aspects *(ākāra*) of the four noble truths *(āryasatya*), the ascetic obtains the 'eye' (*cakṣus*), the knowledge (*jñāna*), the clear intuition (*vidyā),* the awareness (*buddhi*).[197] <2281>

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[196] The *anirodhakoṭi*, like the *anutpādakoṭi* mentioned above (Pañcaviṃśati, p. 29, l. 7) is none other than the true nature of dharmas without production or cessation.

[197] The bodhisattva sees the true nature of things by means of pure wisdom (*prajñā anāsrava*) and, even in the earliest texts, this wisdom which in reality sees nothing, is metaphorically called 'eye' (*cakṣus*).

The Wheel of the Dharma is of three turnings and twelve aspects. In Sanskrit, *triparivartaṃ dvādaśakāraṃ dharmacakram* (Mahāvastu, III, p. 333, l. 11; Divyāvadāna, p. 205, l. 21; 393, l. 23; Lalitavistara, p. 422, l. 2; Aṣṭasāhasrikā, p. 380, l. 13; Sad. Puṇḍarika, p. 179, l. 1). In Pāli, *tiparivaṭṭaṃ dvādasākarāraṃ yathābhūtaṃ ñāṇadassanaṃ* (Vinaya, I, p. 11, l. 20; II, l. 25; Saṃyutta, V, p. 422, l. 32.)

The expression is explained in Saṃyutta, V, p. 420-424; Saṃyukta, T 99, k. 15, p. 104c-105a; Catuṣpariṣad, p. 142-152 or 445-446; Dharmaguptaka Vin., T 1428, k. 32, p. 788a27-b23; Mūlasarv. Vin., Saṃghabheda, I, p. 135-136; Mahāvastu, III, p. 332-333; Lalitavistara, p. 417-418; Āloka, p. 381-382; Mahāvyut., no. 1309-1324.

The first turning (*parivarta*) of the noble Truths is the Path of seeing (*darśanamārga*) and consists of four aspects *(ākāra*): 1) This is suffering (*idaṃ duhkham*); 2) This is its origin (*ayaṃ samudayaḥ*); 3) This is its cessation (*ayaṃ nirodhaḥ);* 4) This is the path of the cessation of suffering (*iyaṃ nirodhagāminī pratipat*).

The second turning is the path of meditation (*bhāvanāmārga*) and consists of four aspects: 1) The noble truth of suffering should be known (*duḥkhaṃ āryasatyaṃ parijñeyam*); 2) Its origin should be eliminated (*duḥkhasamudayaḥ prahātavyaḥ);* 3) Its destruction should be realized (*duḥkhanirodhaḥ sākṣātkartavyaḥ*); 4) The path of cessation of suffering should be practiced (*duḥkhanirodhagāminī pratipad bhāvayitavyā*).

The third turning is the path of the arhat (*aśaikṣamārga*) and consists of four aspects: 1) Suffering is known (*duḥkhaṃ parijñātam*); 2) Its origin has been destroyed (*samudayaḥ prahīṇaḥ);* 3) Its destruction has been realized (*nirodhaḥ sākṣātkṛtaḥ*); 4) The path of the cessation of suffering has been practiced (*duḥkhanirodhagāminī pratipad bhāvitā).*

After each of the twelve aspects mentioned here, the sources repeat the formula: *Pūrvam ananuśruteṣu dharmeṣu yoniśo manasikurvataś cakṣur udapādi, jñānaṃ vidyābuddhir udapādi*: "When I was meditating on these things not yet understood by me, the eye was born in me, the knowledge, the clear intuition, the awareness were born." It is in regard to these four synonyms where the eye is taken in the metaphorical sense of wisdom (*prajñā)* that the *Traité* is alluding here. I [Lamotte} have no doubt that it is a question here of synonyms, although some scholars detect nuances between *cakṣus, jñāna, vidya* and *buddhi*: cf. Kośavyākhyā, p. 580, l. 30-581, l. 6.

Furthermore, the bodhisattva who sees the buddhakṣetras presently existing in the ten directions knows perfectly well that the past (*atīta*) and future (*anāgata*) buddhakṣetras are the same as them. Why? Because the qualities (*guṇa*) of the Buddhas are the same amongst all of them. In this regard, see p. 2228F.

Finally, in [the view] of the prajñāpāramitā, the present (*pratyutpanna*), the past (*atīta*) and the future (*anāgata*) are the same (*sama*) and without differences (*nirviśiṣṭa*) for it is a matter of one and the same suchness (*tathatā),* one and the same fundamental element (*dharmadhātu*). This is why you should not argue with us here.

Dvadaśāṅgapravacana

Second Section HEARING THE TWELVE-MEMBERED SPEECH OF THE BUDDHA

PRELIMINARY NOTE

From the evidence of the philosopher and commentator Buddhaghosa, the speech of the Buddha, such as it was presented in Ceylon in the 5th century of our era, was the object of seven different classifications. They are listed in the Samantapāsādikā, p. 16; the Sumaṅgalavilāsinī, p. 15; and the Atthasālinī, p. 18):

Tad etaṃ sabbam pi Buddhavacanaṃ rasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ,

paṭhamamajjhimapac chimavasena tividhaṃ, tathā piṭakavasena, nikāyavasena pañcavidhaṃ, aṅgavasena navavidhaṃ, dhammakkhandavasena caturāsītisahassavidhan ti veditabbaṃ.

"It should be known that the Buddha's speech is single in its taste, twofold because of the Dharma and the discipline, threefold because of the initial, intermediate and final (words of the Buddha), also threefold because of the baskets, <2282> fivefold because of the collections, ninefold because of the members (*aṅga*) and finally 84,000-fold because of the articles of the Dharma."

The earliest texts mention a classification of the scriptures into members or *aṅga*s. These *aṅgas* are not literary genres but simply composition types in respect to form (e.g., prose or verse) or content (e.g., sermons, predictions, stories, conversations, commentaries, etc).

The major drawback of this classification is that, far from being mutually exclusive, the aṅgas overlap one another. Thus a *sūtra* is also a *geya* if it contains verse, a *gāthā* if it is expressed in stanzas, an *udāna* if it includes exclamations, an *ityuktaka* if it begins or ends with certain stereotyped formulas, a *jātaka* if it tells about previous lifetimes, a *vyākaraṇa* if it contains explanations or predictions, etc.

The Pāli sources list nine members: the Sanskrit-Chinese sources usually mention twelve; the classification into nine members is called Navāṅga, the classification into twelve members, Dvādaśāṅga.

A. Hirakawa has dedicated a masterful study to the Dvādaśāṅga in his work *Shoki daijß no Kenyū* (Study on the early Mahāyāna), 1968, p. 721-753. Previously he had condensed his ideas into an article entitled

The Rise of Mahāyāna Buddhism in Memoirs of the Research Department of the Tßyß Bunko, no. 22 (1963), p. 61-65.

In the canonical sources, whether they are nine or twelve in number, the aṅgas are set out without any explanation. They are supposed to include the entirety of the Buddhist scriptures, but they could also be applied to any other literature, sacred as well as profane. This type of classification is not necessarily Buddhist in origin and could be derived from literary concepts widespread in the early centuries of Buddhism. This would explain the hesitation that commentators will always feel when they have to define any aṅga in particular.

1. The Navāṅga

Throughout their history, the Theravādins have maintained the division of the scriptures into nine aṅgas, cited in Pāli in the following order: 1*) sutta*, 2) *geyya*, 3) *veyyākaraṇa*, 4) *gāthā,* 5) *udāna*, 6) *itivuttaka*, 7) *jātaka*, 8) *abbhutadhamma*, 9) *vedalla*.

The canonical and paracanonical texts list these aṅgas without trying to define them:

Vinaya, III, p. 8.

Majjhima, I, p. 133-134; Anguttara, II,p. 7, 103, 178; III, p. 86, 88, 177, 361, 362; IV, p. 113; Mahāniddesa, I, p. 143; Cullaniddesa, p. 192.

Puggalapaññatti, p. 43, 62.

Milindapañha, p. 344, l. 3 (*navaṅgasāsana*).

As we have seen, the other Buddhist schools preferred the list of twelve members: the Dvādaśānga (in Chinese *che eul pou king* or *che eul fen kiao*); and the Sanskrit-Chinese sources exceptionally mention the Navāṅga (*kieou pou king* or *kieou fen kiao*) also. <2283>

1. The Navāṅga are mentioned in some rare canonical sūtras translated into Chinese: Parinirvāṇa, T 7, k. 1, p. 194b8; Saṃgīti, T 12, k. 1, p. 227b26-27; Aṅgulimāla, T 120, k. 2, p. 524a28; Itivṛttaka, T 765, k. 5, 684a3-4: k. 7, p. 607c17-18.

2. The Mahāsāṃghika Vinaya, like the Pāli Vinaya, counts only nine aṅgas: T 1425, k. 1, p. 227b12-13; k. 7, p. 281c18-20; k. 16, p. 356c10-13.

In the Mahāyānist sūtras and śāstras, the Navāṅga is the exception, except when it is a matter of contrasting the Hīnayānist Navāṅga with the Mahāyānist Dvādaśāṅga.

3. The Saddharmapuṇḍarīka proposes a *navāṅga* (p. 46, l. 1) different from the Pāli classification, which consists of (p. 45, l. 7-8): 1) *sūtra*, 2) *gāthā*, 3) *itivṛttaka*, 4) *jātaka*, 5) *adbhuta*, 6) *nidāna*, 7) *aupamya*, 8) *geya*, 9) *upadeśa*.

The Chinese versions faithfully translate these passages (cf. T 262, k. 1, p. 7c25-27 and p. 8a6; T 264, k. 1, p. 140c16-18 and 26), but a few pages later, refer to the Dvādaśāṅga (cf. T 262, k. 4, p. 34b3; T 264, k. 4, p. 168c12).

4. Two Mahāyānist treatises, traditionally attributed to Nāgārjuna and both translated by Kumārajīva, the Upadeśa (T 1509) and the Daśabhūmikavibhāṣā (T 1521) disagree on the number of the aṅgas: the Upadeśa counts twelve, the Vibhāṣā, nine (T 1521, k. 2, p. 29b3; k. 3, p. 35b16; k. 6, p. 50b17; k. 9, p. 69b26-28).

5. For the Mahāyānist Mahāparinirvāṇasūtra, the Navāṅga represents the Hīnayānist Buddhism which is but the semi-speech of the Buddha (T 374, k. 3, p. 383c6-9; k. 5, pl. 391a9; k. 7, p. 404a5; T 375, k. 3, p. 623b25-27; k. 5, p. 63a14; k. 7, p. 644c9), whereas the Dvādaśāṅga is supposed to contain the entirety of the Buddha's speech held by the Mahāyāna (T 374, k. 15, p. 451b15-18; T 375, k. 14, p. 693b16-19).

2. The Dvāsaśāṅga

The division of the scriptures into twelve aṅgas is largely predominant in the Buddhism of the Sanskrit language, both Hīnayāna and Mahāyāna, and the twelve members are often cited in the following manner, that of the Mahāvyutpatti (no. 1267-1278):

> 1) *sūtra*, 2) *geya*, 3) *vyākaraṇa*, 4) *gāthā,* 5) *udāna*, 6) *nidāna*, 7) *avadāna*, 8) *itivṛttaka*, 9) *jātaka*, 10) *vaipulya*, 11) *adbhutadharma*, 12) *upadeśa*.

Three members are added to the preceding list: *nidāna*, introduction showing the circumstances incidental to the speech; *avadāna*, story of a feat; *upadeśa*, systematic instruction. Two words have been sanskritized: *vedalla*, of obscure meaning, has been replaced here by *vaipulya*, 'developed text'; *itivuttaka* 'thus has it been said' is sanskritized as *ityuktaka*, having the same meaning, or hyper-sanskritized as *itivṛttaka* 'thus has it happened.

Ityuktaka is vouched for, with an error of spelling, in the Śatasāhasrikā, p. 100, l. 10; 1460, l. 5. *Itivṛttaka* occurs more frequently: cf. Sanskrit Mahāparnirvāṇa, p. 386, l. 2; Kośavyākhyā, p. 438, l. 30; Pañcaviṃśatisāh., p. 31, l. 5; 158, l. 13; 218, l. 13; Saddharmapuṇḍarīka, ed. Kern <2284> -Nanjio, p. 45,l. 7 and Kashgar version, ed. H. Toda, II-III, p. 329, l. 30; Bodhisattvabhūmi, p. 67, l. 20; 397, l. 12-13.

For *itivuttaka* in Pāli, see *Critical Pāli Dictionary*, vol. II, p. 279b; for *itivṛttaka* in Sanskrit, see Edgerton, *Dictionary*, p. 113b.

Among the texts mentioning the Dvādaśāṅga, we may mention:

1. The four canonical Āgamas: Dīrgha, T 1, k. 3, p. 16c15-17; k. 12, p. 75-b19; Madhyama, T 26, k. 1, p. 421a19-20; k. 45,p. 709b7-8; k. 54, p. 764a14-15; Saṃyukta, T 99, k. 41, p. 300c5-8; T 100, k. 6, p. 415b1-3; Ekottara, T 125, k. 17, p. 635a11-13; k. 21, p. 657a2-4; k. 33, p. 728c3-6; k. 46, p. 794b14-16; k. 48, p. 813a16-17 and 28-29. – Sanskrit Mahāparinirvāṇa, ed. Waldschmidt, p. 386, l. 2.

2. The Vinayas of the Mahīśāsaka, T 1421, k. 1, p. 1c14-16; of the Dharmaguptakas, T 1428, k. 1, p. 569b4-7; of the Sarvāstivādins: Sarvāstivinayavibhāṣā, T 1440, k. 4, p. 526a12; k. 6, p. 540a21; of the Mūlasarv., Kṣudrakavastu, T 1451, k. 38, p. 398c25-27.

3. The Abhidharmas of the Sarvātivādins: Saṃgītiparyāya, T 1536, k. 14, p. 427c16-18; k. 17, p. 437a24-25; Jñānaprasthāna, T 1543, k. 17, p. 853b(aberrant list of ten aṅgas); T 1544, k. 12, p. 981b6-7.

4. Stories and apologues: Chen king, T 154, k. 5, p. 107b28; Fo pao ngen king, T 156, k. 1, p. 128a5; k. 7, p. 163b28; Sin ti kouan king, T 159, k. 8, p. 328b5; Fa kiu king, T 210, k. 1, p. 566b25; Tch'ou yao king, T 212, k. 17,p. 698c1; Tche keou king, T 214, k. 1, p. 799c12.

5. The Prajñāpāramitāsūtras:

Aṣṭasāhasrikā, T 225, k. 3, p. 488a17.

Pañcaviṃśatisāhasrikā, ed. Dutt, p. 31, l. 5-6; 158, l. 12-14; 218, l. 13-14; T 221, k. 1, p. 4a4; k. 4, p. 28a13-14; T 222, k. 1, p. 150c28; k. 7, p. p. 197a28; T 223, k. 1, p. 220b25-28; k. 10, p. 291a28-29; k. 22, p. 379c9-10; T 220, vol. VII, k. 402, p. 9c26-28; k. 416, p. 88c11; k. 430, p. 162c25-28; k. 440, p. 219a24-28.

Aṣṭadaśasāhasrikā, T 220, vol. VII, k. 479, p. 431c21-22; k. 509, p. 599a5-6.

Śatasāhasrikā, ed. Ghosa, p. 100, l. 9-10; 1460, l. 5-6; vol. V, k. 3, p. 15b20-21; k, 127, p. 699a7-9.

6. Avataṃsaka, T 281, p. 449a29; k. 1, p. 620c23; k. 6, p. 658c28.

7. Ratnakūṭa, T 310, k. 37, p. 210a4-6; k. 77, p. 436a14-6; k. 91, p. 522a25-27.

8. Mahāsaṃnipāta, T 397, k. 5, p. 30c8; k. 22, p. 157b26-28; p. 159a14 and 17; k. 31, p. 215b23.

3. Explanations of the Aṅgas

The early sources were limited to citing the nine or twelve aṅgas; they were careful not to define them, undoubtedly because they had only a very vague notion of them. Starting from the 2nd century of our era, the scholars attempted to explain the aṅgas, but their interpretations lack coherence and their hesitations betray their embarrassment. On this subject see the masterly work of E. Mayeda, *A History of the Formation of Original Buddhist Texts*. 1964.

In regard to the twelve aṅgas, the commentaries furnished by the following works are taken into account: <2285>

1. Abhidharmamahāvibhāṣāśāstra, T 1545, k. 126, p. 659c8-660b7.

2. Mahāprajñāpāramitāsūtropadeśa,T 1509, k. 33, p.306c16-308b17; this passage will be translated in the following pages.

3. Satyasiddhiśāstra, T 1646, k. 1, p. 244c11-245b6.

4. Mahāparinirvāṇasūtra, T 374, k. 15, p. 451b18-452a17.

5. Udānasūtra,T 212, k. 6, p. 643c.

6. Yogācārabhūmiśāstra, T 1579, k. 25, p. 418b23- 419a3; k. 81, p. 753a10-b21.

7. Hien yang cheng kiao louen,T 1602, k. 6, p. 508c15- 509a24; k. 12, p. 538b22-539a1.

8. Mahāyanābhidharmasamuccaya, T 1605, k. 6, p. 686a18-b24.

9. Mahāyānābhidharmasamuccayavyākhyā, T 1606, k. 11, p. 743b5-744a12.

10. Abhidharmanyāyānusāra, T 1562, k. 44, p. 595a1-b5.

The explanations furnished in the 5th century by Buddhaghosa and his school on the nine aṅgas of the Pāli traditions are later than these commentaries. They occur in the form of a stock phrase in the Pāli Commentaries of the Vinaya, I, p. 28-29, of the Dīgha, I, p. 23-24, of the Majjhima, II, p. 106, and in the Atthasālinī, p. 26.

As D. J. Kalupahana comments (*Encyclopedia of Buddhism*, ed. Malalasekera, I, p. 619), the real meaning of the division into nine and twelve aṅgas was almost entirely lost at the time when the Buddhist scholiasts of late date were trying to explain it. At that time, quite a few Buddhist texts were circulating among the public and found their way into the libraries of the Saṃghārāma. Lacking a better explanation, the early commentators believed or wanted to find in the Navāṅga or the Dvādaśāṅga if not references at least allusions to works recognized by their schools. Hence the rather forced comparisons which appear to guarantee the antiquity and authenticity of the entire literary output.

The Mahāvibhāṣā of the Kaśmir arhats (T 1545) was undoubtedly the first to engage on this path. It was followed by the *Traité* which was inspired in part by it, with the difference, however, that the Vibhāṣā was interested only in the Hīnayānist production whereas the *Traité* wanted to authenticate the entirety of the Mahāyānist literature.

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Here are the twelve aṅgas according to the various recensions of the Pañcaviṃśatisāhasrikā: the first column is borrowed from the original Sanskrit, ed. Dutt, p. 31, l.5-6; the second column from the Tibetan version, Tib. Trip., vol. 18, no. 731, p. 55, fol. 37b3-4; the third from the Chinese translation of Kumārajīva, T 223, k. 1, p. 220b25-28; the fourth from the Chinese translation of Hiuan-tsang, T 220 (vol. VII), k. 402, p. 9c26-28i

1. *sūtra, mdo, sieou to lo* (K), *k'i king* (H).
2. *geya, dbyaṅs kyis bsñad pa, k'i ye*, (K), *ying song* (H).
3. *vyākaraṇa, luṇ bstan pa, cheou ki* (K), *cheou ki* (H).
4. *gāthā, tshigs su bcad pa, k'ie t'o*, (K), *fong song* (H).
5. *udāna, ched du brjod pa, yeou t'o na* (K), *tseu chou* (H).
6. *nidāna, gleṅ gzi, yin yuan* (K), *yin yuan* (H).

7. *avādana*, *rtogs pa brjod pa*, *apo t'o na* (K), *p'i yu* (H).

8. *ityuktaka,* - *, jou che yu king* (K), - .

itivṛttaka, ḥdi ltar ḥdas pa, yi mou (tchou) to kia (K), *pen che* (H).

9. *jātaka, skyes paḥi rabs, pen cheng* (K), *pen cheng* (H).

10. *vaipulya, śin tu rgyas pa, kouang king* (K), *fang kouang* (H).

- , - , *p'i fo lio* (K), - .

11. *adbhutadhaarma, rmad du byuṅ baḥi chos, wei ts'ewng yeou king* (K), *hi fa* (H).

12. *upadeśa, gtan la dbab par bstan pa, louen yi* (K), *louen yi* (H).

- , - , *yeou po t'i chö* (K), - .

Sūtra (cf. Pañcaviṃśati, p. 31, l. 4-8; Śatasāhasrikā, p. 100, l. 8-14). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to hear, recite, conserve and retain the twelve-membered speech of the Buddha, preached in the ten directions by the Buddhas, namely: 1) sūtra, 2) geya, 3) vyākaraṇa, 4) gāthā, 5) udāna, 6) nidāna, 7) avadāna, 8) ityuktaka, 9) jātaka, 10) vaipulya, 11) adbhutadharma, 12) upadeśa; whether or not this speech has been heard by the śrāvakas (*Punar aparaṃ Śāriputra yat kiṃcid daśasu dikṣu buddhair bhagadbhir bhāṣitaṃ dvādaśāṅgaṃ buddhavacanaṃ yadidaṃ sūtraṃ geyaṃ vyākaraṇaṃ gāthā udānaṃ nidānaṃ avadānaṃ ityuktakaṃ jātakaṃ vaipulyaṃ adbhūtadharmaā upadeśaḥ, yac ca śrāvakaiḥ śrutaṃ vā na śrutaṃ vā tat sarvaṃ śrotukāmena vācayitukāmenodgrahahītukāmena dhārayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. -

Above (p. 2272F) the Prajñāpāramitāsūtra spoke of the bodhisattva "wanting to hear the teachings given in the ten directions by the Buddhas and, to this end, practicing the perfection of <2287> wisdom". Here it is a matter of these teachings, the 'twelve-membered speech of the Buddha' (*dvādaśāṅgaṃ buddhavacanam*).[198]

I. SŪTRA

Among these texts, those that correctly (*sūcanatas*) express the meaning are called *sūtra*.[199] These are:

i) the four Āgamas, *ii*) the Mahāyānasūtras, *iii*) the 250 rules (*śikṣāpada*).[200]

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198 *Buddhavacana*, or also *sāsana, buddhasāsanam, atthusāsana, jinasāsana, dharmapravacana* or simply *pravacanāni.*

199 Cf. Mahāyāna Sūtrālaṃkāra, p. 54: *āśrayato lakṣaṇato dharmād arthāc ca sūcanāt sūtram*. – Sūtra is thus called because it gives information on place, nature, doctrine and meaning.

200 Cf. later, k. 100, p. 756b22-c1: "The words coming from the mouth of the Buddha and reproduced in writing are of two groups: the Tripiṭaka which is the doctrine of the śrāvakas, and the Mahāyānasūtras which are the doctrine of the

And, apart from the Tripiṭaka, there are also texts that are called sūtras.

II. GEYA

The *kie* 'verses' found in the sūtras are called *geya* 'songs'.

III. VYĀKARAṆA[201]

The predictions relating to the nine paths (*navamārga*) of beings, i.e., (1-3) the paths of the three Vehicles (*triyānamārga*) and (4-9) the paths of the six destinies *(ṣaḍgatimārga*) are called *vyākaraṇa*. <22888>

1) [The Buddha predicts] that a certain man, after so many incalculable periods (*asaṃkhyeyakalpa*), will become Buddha, or he predicts that after so many years (*varṣa, saṃvatsara*), he will become Buddha.

2) He predicts that a śrāvaka in the present lifetime (*ihaloka*) or in the future lifetime (*paraloka*) will obtain bodhi.

3) He predicts that a pratyekabuddha, in the future lifetime only, will obtain bodhi.

Greater Vehicle. When the Buddha was in this world, the name Tripiṭaka did not exist; there were only bhikṣus who were specialists in the sūtras (*sūtradhara*), specialists in the discipline (*vinayadhara*) or specialists in catechesis (*mātṛkādhara*). 'Sūtra' is the name of the sacred texts found in the four Āgamas *(āgamacatuṣṭaya*) and the name of the sacred texts found in the Mahāyāna. The sūtras are of two groups: the sūtras contained in the four Āgamas and the Mahāyānsūtras called Great Sūtras. To penetrate into these two groups is to penetrate into the Greater and Lesser Vehicles also. The 250 precepts (*śikṣāpada*) and similar texts are called 'sūtra'."

- The *Traité* recognizes as canonical and calls 'sūtra' the texts contained in the four Āgamas or the *Āgamacatuṣṭaya* of which the Sarvāstivādin sources speak (cf. Dīvyāvadāna, p. 17, l. 22; 333, l. 8), the Mahāyānasūtras rejected by the Hīnyāna sects and some disciplinary texts such as 'the 250 precepts' making up the first three *song* of the Sarvāstivādin Vinaya (T 1435): cf. above, p. 104F, n. 2. Buddhaghosa will likewise place the Suttavibhaṅga of the Vinayapiṭaka among the suttas.

[201] Vyākaraṇa can designate a catechesis by means of questions and answers, an explanation or a prediction. The *Traité* here holds only this latter meaning. When the Buddha is about to give a prediction, he smiles and multicolored rays are emitted from his upper and lower canine teeth which light up the beings of the three unfortunate destinies and the two happy destinies, proclaiming the three seals of the Dharma and making conversions. Thus doing the work of the Buddha, the rays return to the Buddha and, according to whether they have announced such and such an attaining of Bodhi, they re-enter the Buddha by such and such a part of his body. Witnessing these miracles, Ānanda asks the Buddha about their meaning and the Teacher gives him their explanation.

The predictions that the Buddha was led to give were numerous. They always unfolded according to the rituals that have just been summarized. In order to describe them, the texts, particularly those of the Sarvāstivādins, always use the same stock phrase: cf. Divyāvādana, p. 67, l. 16-69; 138, l. 1-140, l. 7; 265, l. 16-267, l. 7; Saṃghabheda, II, p. 161, l. 21-163, l. 20; Avadānaśataka, I, p. 4, l. 5-7, l. 6; 10, l. 5-12, l. 20; 19, l. 1-22, l. 5, etc. – This stock phrase has already been given above, p. 460F, n. 2.

4-9) He predicts that the beings belonging to one of the six other destinies [naraka, tiryañc, preta, manuṣya, deva, asura], in the future lifetime equally, will obtain their retribution (*vipāka*).

[The prediction takes place in the following manner]: [**307a**]

1) For the Buddha, it is the rule that, at the moment when he is going to give the prediction (*vyākaraṇa*) to a being, he first smiles (*pūrvaṃ smitaṃ prāviṣkaroti*), then immense rays (*arcis*) shoot forth from his four canine teeth (*daṃṣtra*): blue (*nīla*), yellow (*pīta*), red (*lohita*), white (*avadāta*), bright red (*māñjiṣṭha*), etc. rays.

2) The rays that stream forth from his two upper canine teeth illumine the three bad destinies (*durgat*i) – [naraka, tiryañc and preta] – and, from these rays immense preachings (*dharmadeśana*) spread out proclaiming: "All formations are impermanent, all dharmas are without self, peaceful is nirvāṇa" (*sarvasaṃskārā anityaḥ, sarvadharmā anātmānaḥ, śāntaṃ nirvāṇam*). The beings who encounter these rays and hear this preaching find happiness of body and mind (*kāyacittasukha*), will be reborn among humans (*manuṣya*) and gods (*deva*) and, as a result, will come to the end of suffering (*duḥkhasyānta*).

3) The rays that stream forth from his two lower canines go upwards (*upariṣṭād gacchanti*) to illuminate humans (*manuṣya*) and gods <2289> (*deva*) up to the absorption of the summit of existence (*bhavāgrasamāpatti*):

a. The deaf (*badhira*), the blind (*andha*) and the mute (*mūkha*), the mentally disturbed (*unmatta*) and the sick (*rogaspṛṣṭa*) are cured.

b. The six [classes] of gods of the desire realm *(ṣaṭkāmadeva*), humans (*manuṣya*), asuras, enjoying all the happiness of the five objects of enjoyment (*pañcakāmaguṇa*), as soon as they come in contact with the Buddha's rays and perceive the sounds (*śabda*) of the preaching of the Dharma (*dharmadeśana*), are seized by horror (*vidūṣana*) in regard to the sense pleasures and find happiness of body and mind (*kāyacittasukha*).

c. As for the gods of the form realm (*rūpadhātudeva*), the ones who are enjoying the happiness of the dhyānas (*dhyānasukha*), as soon as they come in contact with the Buddha's rays and perceive the sounds of the preaching of the Dharma, they are seized with disgust [for the taste of the dhyānas] (*dhyānāsvādana*)] and go to the Buddha.

4) This goes on while the rays have gone to the ten directions and have illuminated the six destinies *(ṣaḍgati*) everywhere. Having thus done the work of the Buddha (*buddhakārya*), they return to the Buddha, make seven circuits around his body and [are reabsorbed into him].

a. If the Buddha predicts a birth among the damned (*narakapapatti*), the rays re-enter him by the soles of his feet (*pādatale 'ntardhīyante*).

b. If the Buddha predicts a birth among the animals (*tiryagupapatti*), the rays re-enter through his heel (*pārṣṇyām antaradhīyante*).

c. If the Buddha predicts a birth among the pretas (*pretopatti*), the rays re-enter through his big toe (*pādāṅguṣṭhe 'ntardhīyante*).

d. If the Buddha predicts a birth among humans (*manuṣyopapatti*), the rays re-enter by his navel (*nābhyām antardhīyante*).

e. If the Buddha predicts a birth among the gods (*devopatti*), the rays re-enter by his chest (*urasy antardhīyante*).

f. If the Buddha announces [the bodhi] of the śrāvakas the rays re-enter by his mouth *(āsye 'ntardhīyante*).

g. If the Buddha announces [the bodhi] of the pratyekabuddhas, the rays re-enter by the [tuft of white hairs] between his eyebrows (*ūrṇāyām antardhīyante*).

h. If the Buddha announces [the saṃbodhi] of the Buddhas, the rays re-enter by his cranial protuberance (*uṣṇiṣe 'ntardhīyante*).

5) When the Buddha makes a prediction (*vyākaraṇa*), he first manifests these signs, then his disciples, Ānanda, etc., question him as to their meaning. <2290>

IV. GĀTHĀ

All the *kie* 'verses', if they are composed of six, three or five metric feet (*pada*) or an undetermined number of metric feet, are called *k'i-ye* 'geya' and also *k'ie-to*, 'gathā, stanza'.the

V. UDĀNA[202]

[202] In general, any literary composition where, under the influence of joy or sadness, an 'exclamation' is uttered, most often in the form of gāthā, can be called *udāna*. Here the *Traité* is going to use as example a sutta from the Saṃyutta (III, p. 55-58) entitled precisely *Udāna*; but the examples may be infinitely multiplied, as the expression *udānam udānayati* 'to utter and exclaim' is often met in the canonical texts. The exclamation is not always made by the Buddha: it may also be uttered by the deities or by the disciples.

But udāna can also designate a given Buddhist work: for example, a collection of verses compiled after the Buddha's parinirvāṇa dealing with the grand subjects of the religion. This collection had been divided into chapters (*varga*), the first dealing with impermanence (*anitya*) and the last with the brāhmaṇa. This brief description can be applied only to the *Udāna* of Eastern Turkestan, one of the minor texts classified by the Sarvāstivādins into the special collection of the Kṣudrakāgama or Kṣudrakapiṭaka (cf. Mūlasarv. Vin., *Gilgit Manuscripts*, III, part 4, p. 188, l. 8; T 1448, k. 3, p. 11b6; Divyāvadāna, p. 20, l. 23; 34, l. 29; Saṃyuktāgama, T 99, k. 49, p. 362c10. This Udāna of the North, according to F. Bernhard's edition (1965), consisted of 33 chapters, the first of which is entitled Anityavarga and the last, Brāhmaṇavarga. In the west, this work has long been designated under the title *of Udānavarga*, but F. Bernhard has shown that *udānavarga* is a common name meaning 'the vargas (chapters) of the Udāna', and that the work was really called *Udāna* (*Zum Titel des sogenannten Udānavarga*, Sonderdruck der ZDMG, Supplementa I, 1969, p. 872-881). With the Dharmapada which is similar to it, the Udāna was the object of a Tibetan translation (Otani Kanjur Catalogue, no. 992) and four Chinese versions or adaptations (T210 to 213); see L. Schmithausen, *Zu den Rezensionen des Udānavargaḥ,* Wiener Zeitschrift für die Kunde Sudasiens, XIV (1970), p. 47-124); C. Willemen, *The Chinese Udānavarga*, 1978, p. XIII-XXVIII.

1) The *yeou-t'o-na* (udāna) 'exclamations' are called *yeou-fa*.[203] When the Buddha needed to speak and nobody <2291> was questioning him, he elicited a question by a short exclamation.

[Udānasūtra][204]. – Thus the Buddha was at Śrāvastī, at the Viśākhāprāsāda, and was walking in the shade. [Suddenly] he uttered this exclamation (*udānam udānayati sma*): "That there is no 'me' *(ātman*), that there is no 'mine' *(ātmiya*), how wonderful (*sādhu*)!"

Then a certain bhikṣu, joining his palms together (*añjakiṃ praṇamya*), said to the Buddha: "Bhagavat, that there is no me, that there is no mine, why is that a good thing?" <2292>

The *Traité* is going to talk about the *yao-kie* 'summary verses' of this Udāna. But the work contains only rare summary-stanzas, in Sanskrit *uddāna* (ed. Bernhard, p.184, 277, 510). As a result of homophony, confusion between *udāna* and *uddāna* was inevitable, but *udāna* comes from the root *ud-an* 'to expire upwards' whereas *uddāna* is derived from the root *ud-dā* (dayati) 'to join, to condense'.

[203] Here *yeou-fa* probably renders the typical exclamation *aho dharmam* "Ah! The Dharma!" which appears several times in the Mahāvastu, I, p. 236, l. 18; 237, l. 3; 241, l. 12; II, p. 143, l. 18; 406, l. 11: *aho dharmam udīrayensuḥ*. The expression already appeared in the fourth Rock Edict of Aśoka (ed. J. Bloch, *Inscriptions d'Aśoka*, p. 98): *bherīghoso aho dhaṃmaghoso*, which is to be translated not as "the sound of the drums has become (*aho*, imperfect of *hoti*) the announcement of the Dharma", but as "the sound of the drums and the cheering of "Ah! the Dharma!" according to the interpretation of L. de La Vallée Poussin, *L'Inde aux temps des mauryas*, 1930, p. 110).

Gods and humans often utter the exclamation "O happiness!" (*udānaṃ udānenti 'Aho sukhan ti'*); cf. Dīgha, III, p. 218; l. 23-24; Anguttara, III, p. 202, l. 13; Pāli Udāna, p. 18, l. 22-23.

[204] *Udānasutta* in Saṃyutta, III, p. 55-58; Saṃyukta, T 99, no. 64, k. 3, p. 16c4-17a20, of which the following is an extract:

Sāvatthiyāṃ.
Tatra kho bhagavā udānam udānesi:
No c'assaṃ na me siyā /
na bhavassati na me bhaissatī ti /
evaṃ adhimuccamāno bhikkhu /
chindeyy' orambhāgiyāni saṃyojanānī ti // …….

The general idea of the sūtra is that by destroying the twenty-peaked mountain of satkāyadṛṣṭi (considering *rūpa* as identical with the ātman, etc.), the ascetic escapes from the fear (*trāsa*) which the doctrine of non-self inspires in the non-initiated, and destroys the five 'lower' fetters (*avarabhāgīya*) binding him to the lower realm, i.e., to kāmadhātu.

The stanza *No c'assaṃ,* etc., cited here according to the Commentary of the Saṃyutta, II, p. 275, is obscure. Buddhaghosa explains it as*: Sace ahaṃ na bhaveyyaṃ mama parikkhāro pi na bhaveyya. Sace vā pana me atīte kammābhisankhāro nābhavissa, idaṃ me etarahi khandhapañcakaṃ na bhaveyya*. – If I myself were not, the unessential would not be in me either. Or rather: If, in the past, there had not been a karmic process on my part, the group of the five aggregates would not exist for me today.

In his Chinese version of the Saṃyukta (T 99, k. 3, p. 16c8-10), Gunaprabha renders the stanza as follows: If there is no 'me' *(ātman*), neither is there any 'mine' *(ātmiya*); if there truly is no 'me', where would the 'mine' come from? The bhikṣu who accepts that destroys the lower fetters (*avarabhāgīya saṃyojana*).

The Buddha answered the bhikṣu: “The worldly person (*pṛthagjana*) who has not obtained the bodhi without impurities (*anāsrava bodhi*) and whose mind is covered with doubts (*viparyāsa*), feels great fear (*trāsa*) in regard to non-self (*anātman*) and ‘non-mine’ (*anātmīya*). But if the Buddha or a disciiple of the Buddha teaches him the holy Dharma (*saddharma*), then he rejoices and obeys because, no longer having fear, there is no problem.”

- This sūtra is told in full in the Saṃyuktāgama.

2) Furthermore, as is said in the Prajñāpāramitāparivarta,[205] the devaputras applauded Subhūti on one occasion, exclaiming: “Good! Very good! Very rare is the Blessed One; exceptionally rare is the appearance of the Blessed One!” – That [**307b**] also is called udāna.

3) Furthermore, after the parinirvāṇa of the Buddha, his disciples gathered and copied *yao-kie* ‘summary verses’ (*uddāna*?); verses about impermanence made up the chapter on impermanence (*anityavarga*) and so on up to the verses on the brāhmaṇa which made up the chapter on the brāhmaṇa (*brāhmaṇavarga*). – That also is called udāna.[206]

4) The collections of wonderful things are also called udāna.

Texts of this kind show the characteristics of the udānas.

VI. NIDĀNA[207]

1) The nidānas set out the circumstances (*nidāna*) that are at the origin of the Buddha’s teachings. Under what circumstances did the Buddha say a certain thing? In the sūtras, it is because a man asked him that he said a certain thing; in the Vinaya, it is because a man <2293> committed a certain wrong-dong (*adhyācāra*) that he promulgated a certain rule (*śikṣāpada*).

2) The facts of dependent origination (*pratītyasamutpāda*) set forth by the Buddha are also called nidāna.

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205 Later (k. 40, p. 353b18; k. 53, p. 441b2), mention will be made of this Prajñāpāramitā-parivarta although this title does not appear in the table of contents of T 223. The *Traité* is referring here to a passage from the Pañcaviṃśati, T 223, k. 14, p. 325b, chap. XLIX entitled Wen-siang-p’in. The same passage occurs in the Aṣṭasāhasrikā, ed. Wogihara, p. 560: *Atha khalu Śakradevendrapramukhāḥ kāmāvacarā rūpāvacarāś ca devaputrā brahmakāyikānāṃ ca viṃśatidevaputrasahasāṇi yena Bhagavāṃs tenopasaṃkramya Bhagavataḥ pādau śirasābhivandyaikānte tasthuḥ / ekāntasthitāś ca te kāmāvacarā rūpāvacarāś ca devaputrā Bhagavantam etad avocan / gambhīrā Bhagavan dharmāḥ prakāśyante kathaṃ Bhagavann atra lakṣaṇāni sthāpyante*.

206 For the author of the *Traité*, the group called ‘udāna’ is represented by the Sanskrit Udāna of Eastern Turkestan consisting of 3 vargas, the first of which deals with anitya and the last with the brāhmaṇa. For Buddhaghosa (Commentary on the Vinaya, I, p. 28,) it is represented by the 82 suttantas of the Pāli Udāna.

207 Here *nidāna* is taken with two different meanings: *i*) the circumstances of time, place and people in which a sūtra was preached or a rule (*śikṣāpada*) was promulgated; *ii*) the series of the twelve conditions determining the dependent origination of phenomena.

VII. AVADĀNA

The avadānas 'stories' are amusing little tales (*mṛdukathā*) such as there are among people in the world. For example:

In the Madhyāgama: the *Tch'ang a-po-t'o-na* (Dīrghāvadāna);[208]

In the Dīrgāgama: the *Ta a-po-t'o-na* (Mahāvadāna),[209]

In the Vinaya: the *Yi-eul a-po-t'o na* (Koṭikarṇāvadāna)[210] and the *Eul-che-yi a-po-t'o-na* (Koṭiviṃśāvadāna),[211]

In the two hundred and fifty rules (*śikṣāpada*): the *Yu a-po-t'o-na* (Chandāvadāna) in one book and the *P'ou-sa a-po-t'o-na* (Bodhisattvāvadāna) in one book.[212]

There are innumerable avadānas of this kind.

VIII. ITYUKTAKA[213]

The sūtras called *Jou-che-yu* (Ityuktaka) 'thus has it been said' are of two kinds: <2294>

1) The first kind are those sūtras having as their concluding phrase (*kie-kiu*[214]): "What I first promised to say has been said".[215]

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[208] *Dīrghāyūrājāvadāna* of the Madhyamāgama, no. 72, T 26, k. 17, p. 532c539b; *Upakkilesasutta* of the Majjhimanikāya, no. 128, III, p. 152-162.

[209] *Mahāvadāna* (ed. E. Waldschmidt, 19523) of the Dīrghāgama, vol. 1, T 1, k. 1, p. 1b-10c; *Mahāpadānasuttanta* of the Dīghanikāya, no. 14, II, p. 1-54.

[210] For the *Koṭikarṇāvadāna*, see references mentioned above, p. 546F, n. 3 and the study by E. Waldschmidt, *Zur Śroṇakoṭikarṇa-Legende*, in Von Ceylan bis Turfan, p. 203-225.

[211] For Śroṇa Koṭivimśa already mentioned several times (p. 1387F, 1681F, 1894F) see references to the Vinayas, p. 1389F, n. The original Sanskrit of the avādana in the Mūlasarv. Vin. is in Saṃghabheda, II, p. 1340147, corresponding to T 1450, k. 16, p. 184b26; k. 17, p.187b15. See also E. Waldschmidt, *Ein Beitrag zur Überlieferung vom Sthavira Śroṇa Koṭiviṃśa*, Mélanges d'indianisme á mémoire de Louis Renou, 1968, p. 773-787; *A contribution to our knowledge of Sthavira Śroṇa Koṭiviṃśa*, in S. K. De Memorial Volume, 1972, p. 107-116.

[212] For the avadānas of Chanda and the bodhisattva, see A. Hirakawa, Ritzuzö no kenkyu, 1960, p. 389-394 and 398-402. These two individuals appear in the Vibhangas of various Vinayas, but it does not seem that special sections (*pou*) were devoted to them.

[213] The *ityuktaka* 'thus has it been said' and the *itivṛttaka* 'thus has it happened' correspond to the Pāli *itivittaka*. The *Traité* distinguishes the two forms, and Kumārajīva, in the Chinese version, translates the first as *jou-che-yu-king* and transliterates the second as *yi-mou* (var. *tchou*)-*to kia*, abbreviated as *mou-to-kia*. There are other ways of transliterating *itivṛttaka* (cf. Mochizuki, *Bukkyo daijiten,* I, p. 166) the best seems to have been *yi-ti-yue-to-kia* (cf. T 374, k. 3, p. 383c7; T 397, k. 11, p. 69c27-28).

[214] In terms of this definition, the *ityuktaka* strictly speaking would be a sūtra where this concluding phrase appears, or also a collection of such sūtras as, for example, the Ityuktakasūtra translated into Chinese by Hiuan-tsang under the title

2) The second kind is that of the sūtras called *Yi-mou* (variant *tchou*)-*to-kia*, i.e., *itivṛttaka* 'thus did it happen', a type of sūtra also existing outside of (or extracted from) the Tripiṭaka and the Mahāyānasūtras. Some people call them *Mou-to-kia*, i.e., *vṛttaka* 'event'; this name, vṛttaka, is that of texts extracted from the Tripiṭaka and the Mahāyānsūtras.[216] And what is it then? It is what the Buddha said. <2295>

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of Pen-che king (T 765). Nevertheless, the phrase of conclusion mentioned in the *Traité* is not the rule: on the other hand, all the sūtras occurring in this collection begin with the phrase "I myself have heard this ityuktaka from the Bhagavat."

Also, in his commentary on the Vinaya, I, p. 28, Buddhaghosa calls *itivuttaka* the 112 suttas which begin with the formula: "This has been spoken by the Blessed One, has been spoken by the Saint: thus have I heard" (*vuttaṃ hetaṃ Bhagavatā vuttam arahatā ti me sutaṃ*). The 112 suttas in question constitute the collection of *itivuttaka*s making up the fourth place in the fifth Pāli Nikāya.

[215] In terms of this definition, the *ityuktaka* proper wojuld be a sūtra in which this concluding phrase appears, or else a collection of such sūtras, as, e.g., the Ityuktakasūtra translated intom Chinese by Hiuan-tsang under the name of Pen-che king (T 765). Nevertheless, the phrase of conclusion mentioned in the *Traité* is not a rule; on the other hnd, all the sūtras occurring in this collection begin with the phrase: "I myself have heard this ityuktaka from the Bhagavat".

Also, in his Commentary on the Vinaya, I, p. 28, Buddhaghosa calls *itivuttaka* the 112 suttas that begin with the formula: 'This was spoken by the Blessed One, spoken by the Saint: this is how it was heard by me' (*vuttaṃ hetaṃ Bhagavatā vyttam arahatā ti me sutam*). The 112 suttas innquestion make up the collection of the *itivuttaka* occupying the fourth place in the fifth Pāli Nikāya.

[216] *Itivṛttaka* is, in the etymological sense of the word, the story of an event, but it would be nice to know how it differs from an *avadāna* or a *jātaka*. According to Asaṅga, the *itivṛttaka* relates the earlier existences of the noble disciples whereas the *jātakas* tell the earlier existences of the Bodhisattva (Abhidharmasamuccaya, transl. Rahula, p. 132). Saṃghabhadra, in his Nyāyānusāra, T 1562, k. 44, p. 595a, gives another explanation which E. Mayeda, in a study entitled *Original Meaning of irivuttaka as an aṅga of navaṅgabuddhasÔana*, summarizes thus: "I have defined itivṛttaka as a 'kind of story in the previous world that begins in the previous world and ends in the previous world' on the ground of the explanation of Chinese A-p'i-ta-mo-chouen-tcheng-li-louen (vol. 44). In the same commentary jātaka is defined as 'a kind of story that begins in the present world and ends in the previous world'. Owing to this explanation, we can easily distinguish itivṛttaka from jātaka… Jātaka was one kind of itivṛttaka originally. It is remarkable that we cannot find the word 'itivṛttaka' (or 'itivuttaka' with the meaning of itivṛttaka) in the Early Buddhist texts in general except in the case of navaṅgabuddhasāsana. From this reason I can suppose with certainty that the story in the previous world was *avadāna*."

Neither the Mahāvibhāṣā nor the *Traité* entered into these distinctions. In the present passage, the *Traité* is content to give an example of *itivṛttaka*. The sacred literature abounds in sentences and stanzas attributed to the Buddha or his disciples. Often one hesitates over the meaning to give them, for one does not know the circumstances in which they were pronounced or the reasons that provoked them. The *itivṛttaka* takes on the responsibility of giving them a context: if the Buddha expressed himself 'thus', it is because the circumstances occurred 'thus'. These events were not invented: they can be found 'in the Tripiṭaka and the Mahāyānasūtras'. But the choice is rather difficult and it happens that the event that is told in prose gives only an inadequate and forced explanation of the stanza. The fact remains that it is 'extracted' from the Tripiṭaka and in that capacity it is a speech of the Buddha.

[Example of itivṛttaka]

When king *Tsing-fan* (Śuddhodana] forced [some of his subjects] to go forth from home (*pravraj-*) and become disciples of the Buddha,[217] the latter chose five hundred of them capable of fulfilling this function and of attaining bodhi and led them to Śrāvastī. Why? These young men had not yet renounced desire (*avītarāga*) and, if they had remained near their relatives and their village, it was to be feared that they would violate the precepts (*śīla*). This is why the Buddha took them to Śrāvastī and told Śāriputra and Maudgalyāyana to discipline them. During the first and last watches (*yāma*) of the night, these people endeavored not to sleep and, thanks to their diligence and exertion (*vīrya*), they attained bodhi.

When they had attained bodhi, the Buddha took them back to their native country. It is a rule among all the Buddhas to return to their native land;[218] then the Buddha, accompanied by a great crowd of devas, went to Kapilavastu, in the Hermit's Forest *(Ṛṣivana*) which is located five hundred lis from, Kapilavastu: it is the pleasure garden *(ārāma*) of the Śākyas.

The Śākya bhikṣus who, from their stay in Śrāvastī, tried not to sleep during the first and third watches of the night, found the night long and now, coming out of the Hermit's Forest in order to go to the city to beg alms, they took into account the distances they had to travel. At the moment when the Buddha read their minds, a lion (*siṃha*) came to bow at the feet of the Buddha and sat down at one side.[219] For these three reasons, the Buddha spoke the following stanza: <2296>

For the person who stays awake, the night is long; [**307c**]

For the person who is tired, the league is long;

For the fool who misunderstands saṃÔāra

The Holy Dharma is long.[220]

The stanza which the *itivṛttaka* gives here as an example is taken from the Udānavarga (I, v. 19) corresponding to the Dhammapada (v. 60). The Commentary of the Dhammapada (II, p. 1-12) suggests quite another explanation (cf. E. W. Burlingame, *Buddhist Legends*, part 2, p. 100-108).

[217] On the forced ordination of 500 young Śākya men, see above, p. 176-177F n., and p. 869F, n. 1. See also Saṃghabheda, I, p. 203-204.

[218] The Buddha's return to Kapilavastu, his native city, is told in detail in the Mahāvastu, III, p. 101-117; the Saṃghavastu, I, p. 187 seq.; the Nidānakathā, p. 87 seq. It is represented at Sānchī (Marshall and Foucher, *Monuments of Sānchī*, I, p. 204-205, pl. 50a1) and on the bas-reliefs of Gandhāra (Foucher, *AgbG*, I, p. 459-464).

[219] This was a brāhmaṇa who, at the time of the Buddha Vipaśyin, had wickedly (*cittapradūṣanena*) insulted the Community. This insult was an action ending up in animal rebirths (*tiryagyonyupattisaṃvartanīya*). For five hundred lifetimes, the brāhmaṇa was reborn among the lions (*siṃhesūpapanna*).

[220] Udānavarga, I, v. 19 (ed. F Bernhard, p. 102) cited in the Mahākarmavibhṅga (ed. S. Lévi, p. 46):

dīrghā jāgarat rātrir dīrghaṃ śrāntasya yojanaṃ /

dīrgho bālasya saṃsāraḥ saddhram avijānataḥ //

Dhammapada, v. 60. at the Bālavagga:

dīghā jāgarato ratti dīghaṃ santassa yojanaṃ /

The Buddha said to the bhikṣus: Before you went forth from the world (*pravrajya*), your mind was lazy (*pramatta*) and you slept a lot; this is why you did not perceive the length of the night. Now that you are vigorously seeking bodhi, during the first and third watches of the night, you are reducing your sleep; this is why you find the night very long. – Previously, it was in a chariot that you rode in the forests of Kapilavastu and you did not notice the distances. Now that you are in monks' robes (*cīvara*) with begging-bowl (*pātra*) in hand, your fatigue (*śrama*) is extreme and you take into account the length of the path. – Finally, this lion here, at the time of the buddha Vipaśyin, was a brāhaṃaṇa teacher. Having heard that the Buddha was preaching the Dharma, he went to the Buddha, but at that moment the great assembly who were listening to the Dharma were silent. At once the brāhmaṇa had a wicked thought (*praduṣṭacitta*) and uttered this harmful speech (*pāruṣyavāda*): "How are these shaven-headed people (*muṇḍaka*) different from animals? They are nothing but idiots (*devānāṃpriya*)[221] who don't know how to talk." As a result of this harmful action of speech (*pāruṣyavāda*), for ninety-one kalpas, from the buddha Vipaśyin until now, this brāhmaṇa has always fallen into animal rebirths (*tiryagyoniyupatti*); but at this very moment he obtains bodhi. By his foolishness, he has gone through a very long saṃsāra; however, today in the presence of the Buddha, his mind has been purified and he will obtain deliverance (*vimukti*). – Sūtras of this kind are called 'extracts and reasons'. From where <2297> are they extracted? They are called extracts because they are taken from the Tripiṭaka and the Mahāyāna sūtras. Why are they called 'reasons'? Because the three events that they tell about serve as justification.

IX. JĀTAKA

Stories of previous lives:

[The lion, the monkey and the vulture][222]

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dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ //

[221] *Hao-jen*, 'honest man' is taken here in the pejorative sense of 'imbecile' or 'idiot'. Shifts of analogous meaning are attested in many unrelated languages. On this subject, see M. Hara*, A note on the Sanskrit Phrase Devānām priya,* Katre Felicitation Volume, part II, p.13-26, Indian Linguistics, Vol. 30 (1969).

[222] A longer verson of this jātaka occurs in the Sāgaramatibodhisattvasūtra, translated into Chinese at Kou-tsang between 414 and 421 by the Indian Dharmakṣema, and later, in 594, incorporated into the Collection of the Mahāsaṃnipāta of which it makes up the fifth section: T 594, k. 11, p. 70a23-b18:

Long ago, there was a lion-king (*siṃharāja*) living in a deep mountain cave. He always had the thought: "Among all the animals I am the king; I am able to watch over and protect all the animals." Then, on that mountain, a pair of monkeys (*kapi, markata*) bore two babies. One day the monkeys said to the lion-king: "O king who protects all the animals, today we entrust to you our two little ones; we would like to go to look for food and drink." The lion-king promised to help them, and the monkeys, leaving their two little ones with the king of the animals, went away.

At that time, there was, on the mountain, a vulture-king (*gṛdhrāja*) called *Li-kien* 'Keen Sight' (Tikṣnadarśana?). While the lion-king was sleeping, he took away the two little monkeys and went to perch on a cliff. Having awakened, the lion-king addressed the following stanza to the vulture-king:

Here I send a prayer to the great vulture-king.

Once (*bhūtapūrvam*) the Bodhisattva was a lion (*siṃha*) living in the forest. He was joined in friendship with a monkey (*kapi, markaṭa*). The monkey <2298> entrusted his two little ones to the lion. Then there came along a famished vulture (*gṛdhra*) in search of food. Finding the lion asleep, he stole the two little monkeys and went to perch at the top of a tree. When the lion awoke, he searched for the babies and did not find them. Seeing the vulture at the top of the tree, he said: "The monkey had entrusted his two babies to me, but while I was watching them, I was not careful; this is how you took them away and now you have

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My only wish is that he magnanimously grant my prayer:
May he very kindly release these little ones.
May I not be ashamed at having failed in my promise.

The vulture-king replied to the lion-king with this stanza:

By flying, I can pass through space.
Already I have passed through your realm and I am not afraid.
If you truly must protect these two little ones,
You must give up your body to me.

The lion-king said:

Now, in order to protect these two little ones
I give up my body unsparingly like some rotten grass.
If I break my word in order to save my life,
How could it be said that I am faithful to my promise?

Having spoken this stanza, the lion climbed up with the intention of jumping off the cliff. At once the vulture-king answered with this stanza:

The man who sacrifices his life for another
Will attain the supreme happiness (*anuttarasukha*).
Now I give you back the two baby monkeys.
May the king of the Dharma not do any harm.

[Then the Buddha said to the bodhisattva Sāgaramati]: O son of noble family, the lion at that time was me; the male monkey was Kāśyapa; the female monkey was the bhikṣuṇī Bhadrapālā; the two baby monkeys were Ānanda and Rāhula; the vulture-king was Śāriputra].

- A summary of this jātaka with the title 'The lion-king willing to give his life for the monkeys' appears in the King-liu yi-siang (T 2121, k. 47, p. 244b16-c9), a collection of texts taken from the Chinese Buddhist canon, compiled in 516 at Nankin by Pao-tch'ang.

A developed version of the same jātaka also occurs in a new translation of the Sāgaramatiparipṛcchā, T 400, k. 16, p. 515a23-b19, made at the end of the 10th century.

The story is well known in central Asia. The Khotanese Jātakastava (ed. M. J. Dresden, 1955, no. 32, p. 436) dedicates a note to it: The vulture with sharp beak seized the young ones, two young monkeys whom the monkey had left in your charge for a refuge. Your mind was most greatly agitated in your compassion. – You tore the delicate skin on your limbs. Great drops of blood, many and thick, a sacrifice, you gave away for them, as a propitiatory ransom, so that then he gave them back to you.

Representations on the painted walls: cf. E. Waldschmidt, *Über die Darstellungen und den Stil des Wandgemälde aus Qyzil bei Kutcha* I, in A. von Le Coq, *Buddhististische Spätantike in Mittelasien*, VI, 1928, p. 51, fig. 154-157.

them. I have broken my promise and I invite you to make an agreement. I am king of the animals (*paśu*) and you are king of the birds (*pakṣin*); our dignities being equal, an exchange can be made." – The vulture answered: "You do not appreciate the circumstances: today I am hungry and weary; why discuss our similarities and our differences? " – Judging that it was impossible for him to gain satisfaction, with his own claws (*tīkṣṇanakha*) the lion tore off the flesh of his sides (*pārśvamāṃsa*) and traded it for the baby monkeys.

[The red fish][223]

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[223] The mention of the yellow sickness and the red fish allows us to recognize the avadāna of king Padmaka, told in many sources:

1) Avadānaśataka, I, p. 168-172, no. 31: Padmaka (transl. Feer, p. 114-116). – Siuan tsi po yuan king, T 200, k. 4, p. 217a1-c4: no. 31: King *Lien-houa* (Padmaka) gave up his body and became the red fish.

In olden times, the Bodhisattva was Padmaka, king of Benares. An autumnal epidemic, the yellow sickness (*pāṇḍuroga*), broke out in the city. The king himself began to take care of his subjects, but all remedies were in vain. The doctors advised him to capture the fish called Rohita to cure the sickness but no one succeeded in capturing it. Faced with the distress of his subjects, the king sacrificed his life for them by wishing to appear as the great Rohita fish in the Vālukā river of Benares. He dropped on the terrace of his palace, immediately died and appeared in the river as the great fish "like unto ambrosia (*amṛta*)". The inhabitants of the city ran up with their knives to cut up the still living fish. For twelve years he filled beings with his own flesh and blood, never letting his mind stray from supreme bodhi. When the disease died out, the Rohita fish raised his voice and said: "I am king Padmaka; for you I have sacrificed my own life and have taken on this new form of existence. When I attain supreme perfect bodhi, I will liberate you from the ultimate sickness (*atyantavyādhi*) – i.e., saṃsāra – and establish you in nirvāṇa."

2) Bodhisattvāvadānakalpalatā, 99th pllava: Padmakāvdāna, ed. Dass, II, p. 926-929, ed. Vaidya, II, p. 544:

abhavaṃ padmakāmhyo 'haṃ vārāṇasyāṃ nṛpaḥ purū /
sarvārtiharaṇāsaktaḥ prajānāṃ janakopamaḥ // 4 //
tenārtipraṇidānena vārāyāḥ sarito 'mbhasi /
kṣaṇenaivāham abhavaṃ sumahān rohitas timiḥ // 10 //

3) P'ou sa pen hing king, T 155, k. 3, p. 119b18-29:

During an epidemic, the king *Po-mi* (Padmaka?) uprooted and burned the leaves of a tree that caused the sickness, then he threw himself into the water, changed into a fish and invited his subjects to eat him. All the sick people who ate his flesh were cured.

4) Khotanese Jātakastava, ed. and transl. by Dresden, p. 439, 39th story:

As King Padmaka, you saw the people in distress, ill with hunger, without refuge, troubled. A red fish you became like a mountain of flesh. The people ate you; they became quite well.

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In yet other circumstances, the Bodhisattva changed into a great fish to save living beings, but it is not a question either of Padmaka or Rohita.

5) Rāṣṭrapālaparipṛcchā, ed. Finot, p. 26, l. 7-8;Transl. Ensink, p. 26:

bodhicariṃ caramāṇahu pūrvaṃ
matsya babhūva yadā jalacāri /

Once in time gone by (*bhūtapūrvam atīte 'dhvani*), the entire population was stricken with a disease that turned them yellow and <2300> pallid (*pitapāṇḍukaroga*). The Bodhisattva then changed into the red fish (*rohitamatsva*), gave his own flesh (*svaka māmsa*) to the sick people and saved them from this disease.

[The bird that broke a net][224]

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tyakta mayāśraya satvahitāya
bhakṣita prāṇisahasraśatebhiḥ //

6) Lieou tou tsi king, T 152, k. 1, p. 1c26-2b7 (transl. Chavannes, *Contes*, p. 11-14), Story no. 3: Daridrajātaka:

Once the Bodhisattva was a poor man who, in order to prevent the fish from devouring one another, threw himself into the sea and offered himself to the big fish. He was reborn as king of the sturgeons; his body measured several *li*s. Finding at the seashore a kingdom that was suffering from drought, he climbed out onto the shore. The people of the land began to devour him to maintain their lives. Although they ate his flesh for many months, the fish lived forever.

7) Chen king, T 154, k. 5, p. 107b8-21: chap. 55 P'i yu king (cf. Chavannes, *Contes*, IV, p. 87).

In a land close to the ocean, in order to save his people who were reduced to famine by drought, the king *Sa-ho-ta* (Sarvadatta?) stopped eating; after seven days he died and came back as a gigantic fish whose flesh nourished the people.

Above, p. 714F, the *Traité* mentioned this king Sarvadatta or Sarvaṃdada to whom several jātakas are dedicated; see also the Khotanese Jātakastava, ed. Dresden, p. 433, 24th story.

8) Hien yu king, T 202, k. 7, p. 402a5-b24, chap. 38 entitled *Chö-t'eou-lo-kien-ning* (Śārdūlakarṇa); ḥDzaṅs blun (Tib. Trip. 1008) oder der Weise und der Thor übersetzt und herausgegeben von J. J. Schmidt, ch. XXVI.

In order to save his people from a long drought, Śārdūlakarṇa, king of Jambudvīpa, jumped from the top of a tree into a great river where he was reborn as an immense fish. For twelve years, the inhabitants were able to feed on his flesh.

The theme of the Bodhisattva-fish is exploited in the mural paintings of central Asia (E. Waldschmidt, *Über die Darstellungen…,* in *Buddhistische Spätantike*, VI, p. 59-60., fig. 198-200) and the scuptures of Barabodur (Krom and van Erp, *Barabudur Archaeological description*, 1927, p. 430, tables IBb 74-76).

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In the form of a snake, the Bodhisattva repeated the deeds he had accomplished in the form of a fish. See Si-yu-ki (T 2087, k. 3, p. 883a24-26) where it is said that in the valley of Swat, near a monastery, there is the great stūpa of *Sou-mo*. When the Tathāgata was once Śakra Devendra, the world was suffering from an epidemic. Śakra had pity on beings and changed himself into a *sou-mo* snake; all those who ate his flesh were cured.

In this regard, T. Watters*, On Yuang Chwang's Travels*, I, p. 236, mentions a Jātaka of the Bodhisattva taking place in the land of Kuru, district of Thanesvar, capital Indraprastha. According to the Ratnakūṭa, T 310, k. 8, p. 44c17-29, when the Bodhisattva was Śakra devendra, he went to his country and changed into a reptile called called *Jen-leang*. Rising up into the sky, he addressed the inhabitants of Jambudvīpa in stanzas, promising to cure them if they cut off his flesh and ate it. The sick people gathered there in crowds in the land of Kuru, cut up the reptile and ate it. All were cured. The flesh of the snake underwent no decrease and unendingly renewed itself.

[224] Unidentified Jātaka.

Once (*bhūtapūrvam*) the Bodhisattva was a bird (*pakṣin*) living in the forest. He saw a man sunk in the deep water, a place not frequented by people. The man [**308a**] had been caught in the net (*jāla*) of the deity of the waters (*udakadevat*ā). Now whoever is taken by this net does not escape. The bird knew the means to liberate him. He went to the Perfumed Mountain (*gandhamādana*), took a medicinal plant (*oṣadhi*) and spread it over the net; the mesh of the net broke and the man was able to escape.

- There are innumerable stories of this kind where people are saved: they are called Jātakas.

X. VAIPULYA

P'i-fo-lie 'Vaipulya'. In the language of the Ts'in, it means 'developed sūtra'. These are the Mahāyānasūtras, for example:

Pan-jo-lo-mi king (Prajñāpāramitāsūtra),

Lieou-po-lo-li king (Ṣaṭpāramitāsūtra),

Houa-cheou king (Kuśalamūlasaṃparigrahasūtra),

Fa-houa king (Saddharmapuṇḍarīkasūtra),

Fo-pen-k'i-yin-yuan king,

Yun king (Meghasūtra),

Ta-yun king (Mahāmeghasūtra, perhaps T 387). <2301>

- Innumerable and incalculable are the sūtras of this kind preached for the obtaining of supreme perfect enlightenment (*anuttarā samyaksaṃbodhi*).

XI. ADBHUTADHARMA

Wei-ts'eng-yeou 'Adbhutadharma'. When the Buddha manifests his many miraculous powers (*ṛddhibala*), beings are astonished at these miracles (*adbhuta*).

Thus, at his birth,[225] the Buddha emitted great rays (*arcis*) that illuminated the trisāhasramhasāhasralokadhātu and the dark intermediate places (*lokāntarikā);* he also illuminated the trisāhasramahāsāhasralokadhātus of innumerable buddhas in the ten directions.

Then, in front of the Buddha's mother there appeared a beautiful clear pool (*udapāna*) to bathe the Bodhisattva. Brahmā-devarāja held a parasol (*chattraṃ dhārayati*), Śakra-devendra washed his body and two Nāgas [each] emitted a stream of water (*vāridhāra*).

As soon as he was born, the Bodhisattva took seven steps without anyone's support (*sāṃpratajāto bodhisattvaḥ saptapadāni prakrāntaḥ parigṛhito na kenacit*); wherever he placed his foot, lotuses grew up

[225] The miracles that marked the birth of the Bodhisattva have been mentioned above, p. 6-10F, 1343-1344F.

(*yatra yatra padaṃ* <2302> *nikṣipati sma tatra tatra padmāni prādurbhavanti sma*). And he said: "I will save all beings from birth (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*)."

There was a great trembling of the earth (*pṛthivīcāla*); the gods rained down flowers; the trees emitted sounds (*ghoṣa*) and heavenly music (*divyatūrya*) began to play. The innumerable marvels of this kind are called adbhutadharma.

XII. UPADEŚA

1) The *Louen-yi* (upadeśa) 'exegesis' responds to questioners and explains the 'why'; furthermore, it broadly explains the meanings (*artha*).

[Example of Sthaviran upadeśa]

Thus, the Buddha spoke of four truths (*satya*).

Which are these truths? – The four noble truths *(āryasatya*).

What are these four? – The noble truth of suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path that leads to it (*nirodhagāminī pratipad*). That is an upadeśa.

What is the noble truth of suffering? – The eight kinds of suffering: suffering of birth (*jātiduḥkha*), etc.[226]

What is the suffering of birth? In each place where a being is born, he experiences suffering.

- Exchanges such as these and answers broadly explaining the meaning are called *Yeou-po-t'i- chö* (upadeśa).

[Example of Mahāyānist upadeśa]

Again, in the Mahāyāna, the Buddha spoke of the six perfections (*pāramitā*).

What are these six perfections? They go from the perfection of generosity (*dānapāramitā)* up to the perfection of wisdom (*prajñāpāramitā).*

What is the perfection of generosity? – The perfection of generosity is of two kinds: *i*) complete (*saṃpanna*); *ii*) incomplete (*asampanna*).

What is complete perfection of generosity? – That which is joined to the perfection of wisdom and which is obtained by the <2303> bodhisattva who has reached the tenth abode (*vihāra*) is said to be complete.[227]

What is incomplete perfection of generosity? As long as the bodhisattva who, for the first time has produced the mind of bodhi (*prathamacittotpādika*), has not obtained the conviction that dharmas do not

[226] Cf. p. 1458, n. 1; 1745F; add Saṃghabheda, I, p. 137 to the references.

[227] In the tenth ground, the bodhisattva attains anāsravā prajñā.

arise (*anutpattikā dharmakṣānti*), his perfection of wisdom is not joined to the perfection of wisdom and is said to be incomplete.[228]

[In regard to the following perfections], up to and including the perfection of dhyāna, there are similar upadeśas.

As for the perfection of wisdom (prajñāpāramitā), it is complete if it [**308b**] possesses the power of skillful means (*upāyabala*); it is incomplete if it does not possess it.[229]

2) Moreover, the following are also called upadeśa:

a. the Commentaries given by the Buddha,

b. the sūtras explained by Mahākātyāyana,[230]

c. the teachings given in accordance with the Dharma by worldly individuals (*pṛthagjana*) up to the period of the counterfeit Dharma (*pratirūpaka dharma*).

FINAL COMMENTS

[The passage of the Prajñāpāramitāsūtra commented on here spoke of the bodhisattva wishing to hear the twelve-membered speech of the Buddha,"whether or not this speech has been heard by the śrāvakas" (*yac ca śrāvakaiḥ śrutaṃ vā na śrutaṃ vā).* Actually there is the speech of the Buddha not heard by the śrāvakas.] <2304>

Speech not heard by the śrāvakas: –

1) Sometimes, the Buddha preached the Dharna only to bodhisattvas and there were no śrāvakas there to hear.

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[228] In the eighth ground, the bodhisattva obtains anutpattikadharmakṣānti which destroys the passions (*kleśa*) but does not completely eliminate their traces (*vāsanā).*

[229] According to the *Vimalakīrtinirdeśa*, French transl., p. 233, cited in the Bhāvanākrama, I, p. 194, wisdom (*prajñā)* without skillful means (*upāyarahita*) is bound (*bandhana*); furnished with skillful means (*upāyasaṃprayukta*), it is free (*mokṣa*).

[230] It happened that the Buddha, having briefly explained the Dharma, went back to his cell. Then, doubting that they understood well, the monks went to Kātyāyana to ask him to explain the words of the Teacher, for, they thought: "This Venerable Mahākātyāyana, praised by the Teacher and venerated by his wise colleagues is able to explain fully the meaning" (*ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīṇāṃ, pahoti c'āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum*): cf. Majjhima,I, p. 110; III, p. 194, 223; Anguttara, V, p. 256, 259-260. See also *Vimalakīrtidnirdeśa*, French transl., p. 164-165.

Elsewhere, the Buddha proclaimed Kātyāyana 'the foremost of those who explain fully the meaning of the concise words of the buddha' (*aggo saṅkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ*): cf. Anguttara, I, p. 23.

2) Transforming himself by the power of his superknowledges (*abhijñābala*), the Buddha often went to universes accessible to one person only (*ekāyanalokadhātu*)[231] and preached the Dharma there.

3) The Buddha preached the Dharma to the gods of the desire realm (*kāmadeva*) and to the gods of the form realm (*rūpadeva*),[232] and as there are no śrāvakas there, the latter did not hear him.

Question. – But there are arhats endowed with the six superknowledges (*abhijñā)* and when the Buddha preaches, even if they are not there, they can hear him with the divine ear (*divyaśrotra*) and see him with the divine eye (*divyacakṣus*). If they really know things of the past by means of the memory of their earlier existences (*pūrvanivāsānasmṛti*), how then would they not have heard the Buddha?

Answer. – The power of the abhijñās of the śrāvakas does not extend that far: that is why they do not hear him.

[Gaṇḍavyūha].[233] – Moreover, when the Buddha preached the *Pou'k'o-sseu-*<2305> *yi-kiai-t'o king* (Acintyavimokṣasūtra) to the great bodhisattvas, Śāriputra and Maudgalyāyana who were at the Buddha's left and right, could not hear because they had not planted the causes and conditions necessary to hear Mahāyāna things. Thus the ascetic in dhyāna who has entered into the absorptions (*samāpatti*) of the

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231 Doubtful translation: see Edgerton, *Hybrid Dictionary*, p. 154, s.v. *ekāyana*.

232 The Buddhas have access to the kāmadhātu and rūpadhātu heavens. They go there by means of magic *(ṛddhi*) in the time it takes for a strong man to extend his bent arm or to bend his stretched arm (*tadyathā balavān puruṣaḥ saṃkuñcitaṃ vā bāhuṃ prasārayet prasāritaṃ vā saṃkuñcayet*).

During the seventh year of his public life, Śākyamuni went to spend the rains season in the Trāyastriṃśa heaven, one of the six classes of Kāmadevas (cf. p. 2229F, n. 2).

The Buddha Śikhin, leaving the Aruṇavati palace, appeared (*pātur ahosi*) in the Brahmaloka: Saṃyutta, I, p. 155.

The Buddha Śākyamuni, desiring to meet Baka brahmā who was harboring heretical views, left the city of Ukkaṭṭhā (in Kosala) where he was and came to the Brahmaloka: Majjhima, I, p. 326.

It is stated in the Saṃyutta, V, p. 282, that the Buddha went to the Brahmaloka either in a spiritual body (*manomayena kāyena*) or with a body formed out of the four great elements (*cātumahābhūtikena kāyena*).

233 According to the Gaṇḍavyūha, also called Acintyavimokṣa, the Buddha who was in the Jetavana in Śrāvastī together with an immense crowd of bodhisattvas and śrāvakas, entered into the siṃhavijṛmbhitasamādhi and accomplished a whole series of wonders (*vikurvita*). Only the bodhisattvas saw it; the śrāvakas, Śāriputra, Maudagalyāyana, etc., who at the time were at the side of and behind the Blessed One, saw nothing. Indeed, that which is in the range of sight of the bodhisattvas is not within the range of sight of the śrāvakas.

Gaṇḍavyūha, ed. Suzuki, p. 19*: Te [śrāvakās] tatraiva Jetavane saṃnipatitāḥ saṃniṣaṇṇā Bhagavataḥ purato vāmadakṣiṇapṛṣṭhato Bhagavato 'bhimukhaṃ saṃniṣaññā na tāni Jetavane buddhavikurvitāny adrākṣuh… // tat kasya hetor / abhijātabodhisattvacakṣuṣpathavijñeyaṃ hi taṃ na śrāvakacakṣuṣpathavijñeyaṃ / tena te mahāśrāvakās tatraiva Jetavane sthitās tathāgatavikurvitāni buddhādhiṣṭhānāni buddhakṣetraparśuddhiṃ bodhisattvasaṃnipāttaṃ na paśyanti //*

Chinese versions: T 278, k. 44, p. 679c; T 279, k. 60, p. 322b-323a; T 293, k. 2, p. 666a.

spheres of totality (*kṛtsnāyatana*) can cause all the waters (*ap*-) to change into fire (*tejas*),[234] but other people cannot see this.

- [The Prajñāpāramitāsūtra] also speaks about the bodhisattva] "wishing to receive-retain (*dhārayitum*) entirely the [speech of the Buddha]." 'To receive' is to be present respectfully; 'to retain' is to remain for a long time without losing.[235]

Tryadhvabuddhapravacana

Third Section HEARING THE TEACHINGS OF THE BUDDHAS OF THE THREE TIMES

Sūtra (cf. Pañcaviṃśati, p. 31, l. 8-13; Śatasāhasrikā, p. 100, l. 14-102, l. 16). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to understand, retain, practice and make known [widely] to others everything that the Blessed Buddhas in the ten directions in universes as numerous as the sands of the Ganges have said, are saying, or will say (*Punar aparaṃ Śāriputra yat kiṃcid daśasu dikṣu gaṅgānadīvālukopameṣu lokadhātuṣu buddhair bhagavadbhir bhāṣitaṃ bhāṣyate ca śrutvā tat sarvam udgrahītukāmena dhārayitukāmena pratipattukāmena parebhyaś ca vistareṇa saṃprakāśayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – Above (p. 2276F), the Prajñāpāramitāsūtra spoke of the [**308c**] bodhisattva who, "in order to retain and not forget the words of the Buddhas of the ten directions", must practice the perfection of wisdom; why does it speak again here about understanding and retaining the teachings of the Buddhas of the three times? <2306>

Answer. – Above, the sūtra spoke of the bodhisattva wishing to retain the teachings of the Buddhas of the ten directions and, since one does not know what the teachings were, it specified that it was a matter of the twelve-membered scripture (*dvādaśāṅgapravacana*) which the śrāvakas heard or did not hear.

Above, the sūtra mentioned only the Buddhas in universes as numerous as the sands of the Ganges: here it speaks of the teachings of the Buddhas of the three times as numerous as the sands of the Ganges.

Above, it was a matter only of retaining, not forgetting, these teachings, and it was not a question of the benefits coming from this remembering; here the sūtra wants them revealed to other people. This is why the sūtra has returned to this topic.

[234] This is explained fully in the Acintyavimokṣasūtra.

[235] This alinea is obviously a Chinese gloss.

Fourth Section ASSURING ONE'S OWN GOOD AND THAT OF OTHERS

Sūtra. – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to understand what the Buddhas of the past have said and what the Buddhas of the future will say and, having understood it, to assure his own good and that of others (*svaparārtha*).

Śāstra. –

Question. – It is possible to understand (*udgrahītum*) and retain (*dhārayitum*) the teachings currently given in the ten directions by the Buddhas of the present; but the teachings of the past have disappeared and those of the future do not yet exist; then how can one understand them?

Answer. – I have already answered that question above, but I must repeat myself here:

The bodhisattva possesses a concentration called 'concentration of seeing the Buddhas of the three times' (*tryadhvabuddhadarśanansamādhi*); the bodhisattva who has entered into this concentration sees all the Buddhas of the three times completely and hears their teaching (*dharmadeśanā).* Similarly also, some heretics (*tīrthika*) and eminent hermits (*puruṣarṣi*) see and hear, by the power of their wisdom (*prajñābala*), the things of the past (*atītadhvan*) that, however, have neither form *(ākṛti*) nor language (*vyavahāra*).

Furthermore, the power of the bodhisattvas is inconceivable (*acintya*) and, although the past has neither form nor language, they are able to see it and hear it <2307> either by using the power of the dhāraṇīs,[236] or by inference (*anumāna*), by deducing the things of the past and the future from the present.

This is why it is said here that, in order to obtain these results, it is necessary to practice the perfection of wisdom.

Andhakārāvabhāsana

Fifth Section ILLUMINATING THE DARKNESS OF THE INTERMEDIARY WORLDS

Sūtra. (cf. Pañcaviṃśati, p. 31, l. 15-19; Śatasāhasrikā, p. 102, l. 16-104, l. 16). - Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to illumine with his brilliance all the darkness of the intermediary worlds – there where neither the sun nor the moon shines – in each of the ten directions, in the universes as numerous as the sands of the Ganges (*Punar aparaṃ Śāriputra yā daśasu dikṣu gaṅgana-dīvālukopameṣu lokadhātuṣv andhakāratamisrā yatra*

[236] Particularly the śrutadharadhāraṇi which has been mentioned above, p. 318F, 328F, 1865F.

sūryacandrakasau na bhāsatas tāḥ sarvā avabhāsayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

When the Bodhisattva came down from the Tuṣita heaven into his mother's womb (*yasmin samaya bodhisattvas tuṣitād devanikāyāc cyutvā mātuḥ kukṣāv avakrāmati*), his body emitted a radiance (*avabhāsa*) that illuminated all the universes (*lokadhātu*) and also the intermediary worlds, the places of darkness (*lokāntarikā andhakāratamisrā*). In the same way also, at the moment of his birth, his radiance shone everywhere. In the same way also, he emitted a great radiance when he attained supreme perfect enlightenment (*yasmin samaya 'nuttarāṃ samyaksaṃbodhim adhigacchati*), when he turned the Wheel of Dharma (*yasmin samaye dharmacakraṃ pravartayati*) and when he entered into parinirvāṇa (*yasmin samaya 'nupadiśeṣe nirvāṇadhātau parinirvāsyate*).[237]

In other circumstances as well, he manifests his great magical superknowledge *(ṛddhyabhijñā)* and emits a great radiance. Thus, when he wants to preach the Prajñāpāramitā, he manifests his great *ṛddhyabhijñā* by means of a great brilliance that illumines everywhere the intermediary worlds, places <2308> of darkness (*lokāntarikā andhakāratamisrā).* Thus is his miraculous radiance spoken of in many places in the sūtras.

Question. – But that is the power of the Buddha; why are you speaking [**309a**] about the bodhisattva here?

Answer. – Here it is matter of the bodhisattva "wishing to obtain this power and to practice the perfection of wisdom" for this purpose. There are great bodhisattvas who have this power. Thus the bodhisattva *Pien-ki* (Samantabhadra), the bodhisattvas *Kouan-che-yin* (Avalokiteśvara), *Tö-ta-che* Mahāsthāmaprāpta), *Ming-kang* (Jālinīprabha), *Wou-leang-kouang* (Amitābha), etc., have that power and their bodies emit an immense brilliance (*paramāṇprabhā)* illuminating in the ten directions universes as numerous as the sands of the Ganges.

[*Great Sukhāvatīvyūha*]. [238] - Thus, in the universe of the Buddha A-mi-t'o (Amita), the bodhisattvas emit a perpetual radiance (*nityāvabhāsa*) illuminating a hundred thousand leagues (*yojanaśatasahasra*).

Question. – Because of what action (*karman*) does the bodhisattva acquire such a physical radiance?

Answer. – He has acquired this splendor thanks to the purity of his physical actions (*kāyakarmaviśuddhi*).

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[237] On these four occasions, the Buddha emits a brilliance that illumines all the universes and the intermediary worlds plunged into darkness. The main source of inspiration for the *Traité* here is a sutta of the Anguttara, II, p. 130-131, already mentioned above, p. 1992F. For these intermediary worlds, see p. 1952F, n. 2.

[238] Great Sukhāvatīvyūha, ed. A. Ashikaga, p. 49: *Tasmin khalu punar Ānanda buddhakṣetre ye śrāvacakā te vyāmaprabhā, ye bodhisattvās te yojanakoṭīśatasahasraprabhāḥ; sthāpayitvā dvau bodhisattvau, yayoḥ prabhayā sā lokadhātuḥ satatasamitaṃ nityāvabhāsasphuṭā*. – In this buddha field [of Sukhāvatī], the śrāvakas have a radiance of one armspan, the bodhisattvas have a radiance of hundreds of thousands of millions of leagues, except for the bodhisattvas [Avalokiteśvara and Mahāsthāmaprāpta] by whose light this [Sukhāvatī] universe is constantly illuminated.

[*Pretasūtra*].[239] – As is said in a sūtra, there was a preta whose head was like that of a pig (*sūka)* and foul-smelling insects (*pūtikṛmi*) came out of his mouth; however, his body was golden in color (*suvarṇavarṇāvabhāsa*). In a previous lifetime (*pūrvake janmani*), this preta had been a bhikṣu, but he insulted a stranger monk with harmful words (*pāruṣyavāda*). Since [as a bhikṣu] he had observed the pure precepts (*viśuddhaśīla*), his body had radiance; but, having uttered harmful words, stinking insects came out of his mouth.

A sūtra says that, according to the purity of mind (*cittaviśuddhi*), the radiance is superior (*agra*), middling (*madhya*) or inferior (*avara*).

The Parīttābhas, Apramāṇābhas, Ābhāsvaras [of the second dhyāna] and the gods of the desire realm (*kāmadhātudeva*) possess a radiance <2309> because, out of the purity of their mind, they make gifts and observe morality.

Moreover, some people, out of compassion for beings, have set lamps (*dīpa*) in dark places; they have honored the holy images (*pratimā)* and shrines (*caitya*); they have offered shining things like pearls (*maṇi*), windows, mirrors *(ādarśa*), etc.; this is why their bodies have radiance.

Moreover, by constantly practicing the mind of loving-kindness (*maitrīcitta*) and listening to all beings, the mind becomes pure [and the body shines].

Moreover, by always practicing the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) and thinking about the high qualities of the Buddhas, one acquires a great bodily radiance.

Finally, the yogin who constantly practices the sphere of totality of fire (*tejaḥkṛtsnāyatana*) converts (*paripācayati*) fools (*bala*) and people of wrong view (*mithyḥadṛṣṭi*) by means of the brilliance of his wisdom.

As a result of such actions, one acquires mentally the lucidity of wisdom (*prajñā)* and brilliance physically. As a result of such actions, one finds the purity of physical brilliance (*kāyāvabhāsaviśuddhi*).

Sixth Section MAKING KNOWN THE NAMES OF THE THREE JEWELS

(triratnaśabdaprakāśana)

Sūtra (cf. Pañcaviṃśati, p. 31, l. 19-32, l. 1; Śatasāhasrikā, p. 104, l. 16-106, l. 20). – Furthermore, O Śāriputra, in each of the ten directions, there are universes as numerous as the sands of the Ganges where beings hear neither the name of Buddha nor the name of the Dharma nor the name of the Saṃgha. The bodhisattva-mahāsattva who wishes to establish all these beings in right view and cause them to hear the names of the Three Jewels must practice the perfection of wisdom (*Punar aparaṃ Śāriputra yāvanto*

[239] Unidentified sūtra.

daśasu dikṣu gaṅgānadīvālukopamā-lokadhātavo yatra na buddhaśabdaṃ na dharmaśabdaṃ na saṃghaśabdaṃ sattvāḥ śṛṇvanti, tatra lokadhātuṣu tān sarvasattvān samyadṛṣṭau pratiṣṭhāpayitukāmena triratnaśabdān śrāvayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

In a region where there had previously been no Buddha, no Dharma, no stūpa, the bodhisattva builds a stūpa and, as a result of this action, he obtains, in the course of a rebirth (*punarbhava*), the perfection of power (*balasaṃpad*); in regions where there is no Buddha, no Dharma, no Saṃgha, he praises the Three Jewels (t*riratna*) and helps beings enter into right view (*samyagdṛṣṭi*). <2310>

It is said in a sūtra: In a region where there is no buddha stūpa, a man built a stūpa and thus gained a brahmic merit (*brāhmaṃ puṇyam*), i.e., an immense merit.[240] As a result of that, he quickly attains the dhyānas and, by means of these dhyānas, he acquires an immense superknowledge of magical power *(ṛddhyabhijñā)*. By its power, he goes in the ten directions and praises the Three Jewels and right view. Those who previously did not know anything about the [**309b**] qualities (*guṇa*) of the Three Jewels acquire faith in them thanks to this bodhisattva. By means of this faith (*śraddhā*) in the Three Jewels, they are certain that sin *(āpatti*) and merit (*puṇya*) have action (*karman*) as their cause and condition. Thus, believing in the efficacy of actions, they understand that saṃsāra is bondage (*bandhana*) and nirvāṇa is liberation (*mokṣa*).

For a eulogy on the Three Jewels, see (p. 1340-1406F) what has been said in regard to the eight recollections (*anusmṛti*).

Seventh Section HEALING THE SICK AND THE UNFORTUNATE

Sūtra (cf. Pañcaviṃśati, p. 32, l. 4-8; Śatasāhasrikā, p. 106, l. 20). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if [he formulates the following wish] in

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[240] The person who builds a Tathāgata stūpa where there has not previously been one is one of the four persons producing brahmic merit: cf. Ekottara, T 125, k. 21, p. 656b1-9; Vibhāṣā, T 1545, k. 82, p. 425c13-21; Kośa, IV, p. 250.

Saṃghabheda, II, p, 206-207: - *Catvāra ime brāhmaṃ puṇyaṃ prasavanti. Katame catvāraḥ. (1) yaḥ pudgalaḥ apratiṣṭhitapūrve pṛthivīpradeṣe tathāgatasya …. brāhmaṃ puṇyaṃ prasavati, kalpaṃ svargeṣu modate.*

Transl. – Four persons produce a brahmic merit: *i*) he who builds a stūpa enclosing bodily relics of the Tathāgata in a place on earth where there has not been one; *ii*) he who founds a monastery for the Community of monks of the four cardinal directions in a place on earth where there has not been one; *iii*) he who re-unites a community of disciples of the Tathāgata where a schism had arisen; *iv*) he who embraces this entire world in a mind associated with loving-kindness, a mind free of enmity, free of rivalry, free of malice, developed, increased, immense, well-practiced, and remains therein. These four persons produce a brahmic merit and rejoice in the heavens for a kalpa.

regard to beings in the ten directions in universes as numerous as the sands of the Ganges: "By my power may the blind see, the deaf hear, madmen recover their minds, may naked people receive clothing and may those who are hungry and thirsty be satisfied" (*Punar aparaṃ Śāriputra ye daśasu dikṣu gaṅganadīvālukpameṣu lokadhātuṣv andhāḥ sattvās te mamānubhāvena cakṣuṣā rūpāṇi drakṣyanti, badhirāḥ śrotreṇa śabdān śroṣyanty, unmattāḥ smṛtiṃ pratilapsyante, nagnaś cīvarāṇi pratilapsyante, kṣudhitapipāsitāḥ pūrṇapātrā bhaviṣyantīti bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

The bodhisattvas who practice the unhindered (*apratihata* or *anāvaraṇa*) prajñāpāramitā become Buddha if they attain unhindered deliverance (*vimokṣa*). But if they become bodhisattvas with a body born from the fundamental element (*dharmadhātujakāya*), like Mañjuśrī, etc., dwelling on the tenth bhūmi (*vihārabhūmi*), they are endowed with many perfections of qualities (*guṇasaṃpad*). Everyone who sees them obtains what they wish for (*yathāpraṇidhānam*). Just as with the *cintāmaṇ*i wishes are all fulfilled, so it is with the bodhisattvas of *dharmadhātujakāya*: everyone who sees them obtains what they desire.

Moreover, from his first production of the mind of bodhi (*prathamacittotpāda*) and during innumerable kalpas, the Bodhisattva has healed the 96 eye diseases;[241] for innumerable lifetimes, he has given his eyes to beings; by the brilliance of his wisdom (*prajñāvabhāsa*), he has destroyed the darkness of wrong views (*mithyādṛṣṭitamas*); out of his great compassion (*mahākaruṇā*), he wants the wishes of all beings to be fulfilled. As a result of such actions, how would beings not recover their sight on seeing the body of the Bodhisattva? And it is the same for all the other sick people.

Concerning these [miraculous cures], see what has been said above (p. 485-495F) in [the chapter XIV entitled] *Fang-kouang* (Raśmipramokṣa).

Manuṣyātmabhāva

Eight Section ASSURING A REBIRTH AMONG HUMANS

Sūtra (cf. Pañcaviṃśati, p. 32, l. 8-9; Śatasāsrikā, p. 109, l. 20-110, l. 4). – Furthermore, O Śāriputra, in each of the ten directions, in <2312> universes as numerous as the sands of the Ganges, there are beings in the three bad destinies. The bodhisattva-mahāsattva who wishes that "by his power, all those beings may attain a human existence" must practice the perfection of wisdom (*Punar aparaṃ Śāriputra ye daśasu dikṣu gaṅgānadīvālukopameṣu lokadhātuṣu durgatyupapannāḥ sattvās te sarve mamānubhāvena manuṣyatmabhāvaṃ pratilapsyanta iti bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

[241] See above, p. 486-487F.

Question. – It is as a result of a good action (*kuśaladharman*) accomplished by oneself that one attains a human existence (*manuṣyātmabhāva*). Why then does the bodhisattva here wish that, by his power (*mamānubhāvena*), beings in the three bad destinies may find a human existence?

Answer. – It does not say that it is because of an action of the bodhisattva that beings obtain a human existence; it states only that it is as a result of the beneficent power (*anubhāva*) of the bodhisattva that they obtain it. By the power of his superknowledges (*abhijñā*), his transformations (*nirmāṇa*) and his preaching (*dharmadeśana*), the bodhisattva makes beings practice the good (*kuśala*) and thus acquire a human existence.[242] See what a sūtra says: <2313>

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[242] Actions are strictly personal and non-communicable; the good as well as the bad actions ripen for their author and for no-one else:

Majjhima, III, p. 203: *Kammassakā sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇa*. – Beings have actions as their own property, heritage, womb, blood relations and refuge.

Majjhima, III, p. 181: *Taṃ kho pana te etaṃ pāpaṃ kammaṃ n'eva mātarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ; tayā v' etaṃ pāpaṃ kammaṃ kataṃ; tvañ ñeva tassa vipākaṃ paṭisaṃvedissasi*. - This bad action which is yours was not done by your mother or your father or your brother or your sister or by your friends and advisers or your relatives and blood-kin or the monks and brāhmaṇas or the gods. You alone have done this bad action; you alone will gather the fruit of it.

Anguttara, III, p. 186: *Yaṃ kammaṃ karissati kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissati*. – The man will be the inheritor of the good or bad actions that he will accomplish.

Action determines births: it projects beings into good or bad destinies:

Majjhima, I, p. 390: *Yaṃ karoti tena upapajjati*. – As the work that he accomplishes, such is the existence that falls due to him. [Cf. the Bṛhadāraṇyakā Upaniṣad, IV, 4, 5 (ed. Foucher, p. 80): *Yat karma kurute, tad abhisaṃpadyate*, "he reaps according to his actions". – Chāndogyā Upaniṣad, V, 10, 7 (ed. Foucher, p. 68): *Tad ya iha ramaṇīyacaraṇāḥ, abhyāso ha yat te ramaṇiyāṃ yonim āpadyeran*. "Those who have satifactory conduct have the future of obtaining a satisfying birth."]

Majjhima, III, p. 203: *Kammaṃ satte vibhajati yadidaṃ hīnappaṇītatātāyā.* – Action separates beings by distributing them among miserable or pleasant destinies.

Anguttara, III, p. 415: *Atthi kammaṃ nirayavedaniyaṃ, kammaṃ tiracchānayonivedaniyaṃ, atthi kammaṃ pittivisayavedamiyaṃ, atthi kammaṃ manussalokavedaniyaṃ, atthi kammaṃ devalokavedaniyaṃ, ayaṃ vuccati kammānaṃ vemattatā.* – There are actions that ripen into feeling in the hell realm, among the animals, among the pretas, in the world of humans and finally in the world of the gods; such is the diversity of actions.

In the face of the rigidity of this doctrine, how is it that the bodhisattva can wish, in the sūtra, that beings of the three bad destinies may obtain a human existence? Admittedly, it is not easy by carrying out himself an action the fruit of which will be gathered by others. But nothing prevents the bodhisattva from using his power in such a way that the beings of the three bad destinies themselves carry out actions that will permit them to be reborn among humans. Supposing even that the intervention of the bodhisattva turns out to be in vain, it will at least have the benefit of purifying his own mind. The strict application of the law of karma does not prohibit the bodhisattva from formulating good wishes.

[*Mahāvedallasutta*, etc.][243]. – There are two conditions (*pratyaya*) required for the production of right view (*samyagdṛṣṭer utpādāya*): *i*) externally (*bahirdhā),* the hearing of the Holy Dharma (*sadddharmaśravaṇa*); *ii*) internally (*adhyātmam*), right reflecting (*yoniśo manasikāra*).

As in the case of a plant (*oṣadhi*), internally there is a seed (*bīja*); externally there is moist (*sneha*) earth and only subsequently, the plant is born (*utpāda*).[244] [**309c**] Without the bodhisattva, notwithstanding their [good actions], these beings would not be born [in a human existence]. This is how we know how great is the good work carried out by the buddhas and bodhisattvas.

Question. – But how does the bodhisattva make all the beings of the three bad destinies obtain deliverance (*vimukti*)? The Buddha himself would be unable to do so; how then could the bodhisattva?

Answer. – There is nothing wrong (*doṣa*) in that the bodhisattva wishes to do that mentally. Moreover, as many beings obtain deliverance, it is said here [hyperbolically] that all obtain it.

The body of the buddhas and great bodhisattvas emits immense rays everywhere (*apramāṇān raśmin niścārayati*); from these rays there appear innumerable emanation bodies (*nirmāṇakāya*) <2314> which penetrate the three bad destinies in the ten directions everywhere [i.e., among the damned (*naraka*), the animals (*tiryañc*) and the pretas]. Then, the fire is extinguished and the boiling water cools down in the hells (*niraya*); the beings who are there and whose minds are purified (*cittaviśuddhitvāt*) are reborn among the gods or among humans. – The pretas, whose hunger and thirst (*kṣutpipāsa*) have been satisfied, develop a good mind and they too are reborn among the gods and humans. – The animals (*tiryagyoni*), finding food wherever they wish (*yatheccham*), drive away their fears (*bhaya*), develop a good mind and they too are reborn among gods and men. Thus all beings of the three bad destinies obtain deliverance (*vimukti*).

Question. – But other sūtras[245] say that these beings "are reborn among the gods or humans" (*devamanuṣyeṣūpapadyante*); why does the Prajñāpāramitāsūtra say here only that they "obtain a human existence" (*manuṣyabhāvaṃ pratilabhante*)?

Answer. – Among humans, it is possible to cultivate great qualities (*mahāguṇa*) and also find happiness (*sukha*). On the other hand, the gods are strongly attached to [heavenly] bliss and consequently cannot cultivate the Path (*mārga*). This is why the bodhisattva wishes that the beings of the three bad destinies "obtain a human birth" only.

Finally, the bodhisattva does not wish that beings find happiness only; he also wants them to obtain deliverance (*vimukti*) and the eternal happiness of nirvāṇa (*nityasukhanirvāṇa*). This is why he does not mention rebirth among the gods here.

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[243] Majjhima, I, p. 294; Anguttara, I, p. 87: *Dve kho paccayā sammādiṭṭhiyā uppādāya: parato ca ghoso yoniso ca manasikāro*.

[244] A comparison developed in the Śālistambasūtra cited above, p. 1152-1153F, note.

[245] Many sūtras that say that at the dissolution of the body after death, beings endowed with good bodily, etc., actions are born in a good destiny [namely, those of gods and humans], in the heavens, in the worlds of the gods (*kāyasya bhedāt paraṃ maraṇāt sugatau svarge devalokeṣūpa-padyante*): cf. Pāli Concordance, I, p. 248, s.v. *ariyānaṃ anupavādaka*.

Ninth Section ESTABLISHING BEINGS IN THE FIVE PURE ELEMENTS

Sūtra (cf. Pañcaviṃśati, p. 32, l. 9-15; Śatasāhasrikā, p. 110, l. 4-13). – The bodhisattva must practice the perfection of wisdom if he wishes, by the his own power, to establish (*pratiṣṭhāpita*) beings in each of the ten directions in universes as many as the sands of the Ganges in morality (*śīla*), concentration (*samādhi*), wisdom (*prajñā),* deliverance (*vimukti*), knowledge <2315> and the vision of deliverance (*vimuktijñānadarśana*), and attain the fruit of srotaāpanna and the others up to supreme complete enlightenment.

Śāstra. –

Question. – Above (p. 2213F), the five pure elements (*anāsravaskandha*) and the fruits of the Path (*mārgaphala*) were already discussed; why speak of them again?

Answer. – Above, it was a matter of the attributes only of the śrāvaka, the fruit of srotaāpanna and the others up to nirvāna without conditioned residue (*nirupadhiśeṣanirvāṇa*); here we are speaking of the three Vehicles all together: śrāvaka, pratyekabuddha [and Buddha] all attaining supreme complete enlightenment.

Tathāgatateryāpatha

Tenth Section IMITATING THE BEARING OF THE BUDDHA

Sūtra (cf. Pañcaviṃśati, p. 32, l. 18; Śatasāhasrikā, p. 110, l. 13-14). – Furthermore, O Śāriputra, the bodhsattva-mahāsattva who wishes to imitate the bearing of the Buddha must practice the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena tathātagateryāpathaṃ śikṣitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – What is the bearing (*īryāpatha*) of the Buddha?

Answer. – The bearing is the four physical movements or postures: [walking (*caṅkrama*), standing (*sthāna*), sitting (*niṣīdana*) and lying down (*śayyā*)[246]].

[246] According to the well-known stock phrase*: Caturvidham īryāpathaṃ kalpayati caṅkramati tiṣṭhati niṣīdati śayyāṃ kalpayati*: Catuṣpariṣad, p. 318; Divyāvadāna, p. 161.

1. Walking (*caṅkrama*)

Like the king of the elephants (*nāgarāja*), the Buddha turns his body in order to look.[247]

When he walks, his feet are four inches (*caturaṅgulam*) above the ground and, although he does not set foot on the ground, the traces of the wheel on his soles are visible [on the earth].[248] <2316>

He walks neither too slowly nor too quickly.[249]

He does not bend his body.[250]

He always raises his right hand to reassure beings.

2. Sitting posture (*niṣīdana*)

He sits cross-legged with his body upright.[251]

3. Lying down posture (*śayyā)*

[**310a**] He always lies down on his right side and places his knees one on top of the other.[252]

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[247] Cf. Majjhima, II, p. 137: *Avalokento kho pana so bhavaṃ Gotamo sabbakāyen' eva avaloketi*. This is a polite gesture.

[248] *Loke sutta* of Anguttara, II, p. 37-39; Saṃyukta, T 99, no. 101, k. 4, p. 28a20-b18 and T 100, no. 267, k. 13, p. 467a26-b24; Ekottara, T 125, k. 31, p. 717c18-718a12:

In the land of Kosala, mid-way between Ukkaṭṭhā and Setavyā, the brāhmaṇa Doṇa saw footprints on the ground [read *padesu* in place of *pādesu*: according to the Commentary of the Anguttara, III, p. 77, *pada* is rather a place trodden by the feet (*pādehi akkanataṭṭhāna*), a footprint (*padavajaḷañja*)]. On these footprints there were thousand-rayed wheels with rims and all of the attributes (*cakkāni sahassarāni sanābhikāni sabbākāraparipūrāni*). Doṇa told himself that these prints could not have been made by a man. He followed them and finally saw the Buddha seated at the foot of a tree. Struck by the dignity of the Teacher, he asked him if he were a deva, a gandharva, a yakṣa or a man. To all these questions the Lord answered in the negative and presented himself as Buddha. It was then that he pronounced this famous phrase which the Lokottaravādins later blew up out of proportion: *Seyyathāpi uppalam… evam eva kho loke jāto loke saṃvaḍḍho lokam abhibhuyya viharāmi anupalitto lokena*.

We may notice that the Chinese versions mentioned here reproduce this phrase only very incompletely.

On the footprints of the Buddha, see Hßbßgirin, II, p. 187, s.v. Bussokuseki; Ceylon Encyclopedia, III, p. 450, s.v., Buddhapāda.

[249] Majjhima, II, p. 137: *So nātisīghaṃ gacchati nātissaṇikaṃ gacchati*.

[250] Majjhima, II, p. 137: *So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti, na kāyaṃ sannāmeti, na kāyaṃ vināmeti*.

[251] Dīgha, I, p. 71; Majjhima, I, p. 56; Saṃyutta, I, p. 170; Anguttara, II, p. 210: *So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā*. – Sanskrit Parinirvāṇa, p. 268, 288: *Nyaṣīdat paryaṅkam ābhujyarjuṃ kāyaṃ praṇidhāya pratimukhaṃ smṛtim upathāpya*.

The mat of grass that he spreads out is well arranged and not disordered.[253]

4. Manner of eating (*bhojana*)

When he eats, he is not attached to the taste; for him, good and bad food are the same.[254] <2317>

5. Manner of speaking (*ghoṣa*)

To accept an invitation from people, he keeps silent and does not refuse.[255]

His speech is gentle (*mañju*), skillful, beneficial and timely.[256]

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As for the postures (*īryāpatha*) of the dharmakāya Buddhas, they are: In one single stride (*ekena padena*), they traverse, in the east, universes as many as the sands of the Ganges, and the sermons *(dharamdeśana*) of their brahmic voice (*brahmasvara*) has the same range.

For the characteristics of the dharmakāya Buddhas, see what has been said above (p. 546F).

Nāgarājavalokita

Eleventh Section LOOKING IN THE MANNER OF THE ELEPHANT, ETC.

Sūtra (cf. Pañcaviṃśati, p. 32, l. 18-33, l. 9; Śatasāhasarikā, p. 110, l. 16-18;, p. 110, l. 20-111,l. 1, and 111, l. 18-112, l. 7.) - Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes this: "May I look with the gaze of the king of the elephants". The bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes this: "May I walk four inches above the ground without my feet touching the earth", and

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[252] Dīgha, II, p. 134; Majjhima, I, p. 354; Saṃyutta, I, p. 27, 107: *Bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde padaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikāritvā.* – Sanskrit Mahāparinivāṇa, p. 266, 286, 294: *Bhagavān dakṣiṇena pārśvena śayyāṃ kalpayati pāde pādam ādhāyālokasaṃjñī pratismṛtaḥ saṃprajāna utthānasaṃjñāṃ mansaikurvāṇaḥ*.

[253] Anguttara, I, p. 183: So yad eva tattha honti tiṇāni vā pāṇṇāni vā tāni ekajjhaṃ saṃharitvā nisidāni pallaṅkaṃ ābhuñjitvā.

[254] Majjhima, II, p. 138: *Rasapaṭisaṃvedi kho pana so bhavaṃ Gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī.*

[255] Majjhima, I, p. 161; Saṃyutta, I, p. 183: *Adhvāsesi Bhagavā tuṇhībhāvena*. – Catuṣpariṣad, p. 194; Sanskrit Mahāparinirvāṇa, p. 144; Divya, p. 151: *Adhivāsayati Bhagavān … tūsṇīmbhāvena*.

[256] Cf. Majjhima, II, p. 140: *Aṭṭhaṅgasamannāgato kho pan' assa bhoto Gotamassa mukhato ghoso niccharati, vissaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisāri ca ninnādī ca*.

"Surrounded and honored by many thousands of myriads of koṭi of devas, from the Cāturmahārājikāikas to the Akaniṣṭhas, may I go to the foot of the bodhi tree." (*Bodhisattvena mahāsattvenaivam upaparīkṣamānena 'kim ity ahaṃ nāgarājāvalokitam avalokayeyam ' iti prajñāpāramitāyāṃ śikṣitavyam. Bodhisattvenaivam upapaīkṣamāṇena 'kim ity ahaṃ pṛthivīṃ caturaṅgulam aspṛśan padbhyāṃ gacchey ' iti, 'kim ity ahaṃ cāturmahārājakāyadevair yāvad akaniṣṭhair anekadevakoṭiniyutaśatasahasraiḥ parivṛtaḥ puraskṛto bodhidrumamūlam upasaṃkrameyam' iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. -

I. GAZE LIKE THAT OF THE ELEPHANT <2318>

When one swivels one's body and, in order to look, turns one's whole body, this is "the gaze like that of the elephant" (*nāgāvalokita*).[257]

This is a mark of the Great Man (*mahāpruṣalakṣaṇa*). The body (*kāya*) and the mind (*citta*) are especially united; this is why, when one has something to look at, body and mind turn together. Thus when a lion has seized its prey, it is not because the latter is small that the lion is going to cool its ardor.[258]

It is the same for the Buddha. When he has something to look at or something to say, his body and his mind function together (*yugapad vartante*) and never are separate. Why? Because for incalculable periods (*asaṃkhyeyakalpa*), he has cultivated the faculty of attentiveness (*ekacitta*) and as a result of this action, the bone of his skull (*mūrdhāsti*) is but one with the body:[259] there is no separation between them.

Moreover, from lifetime to lifetime, the Buddha has eliminated pride (*māna*); this is why he does not scorn beings and when he looks at them, he turns completely towards them.

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[257] For anatomical reasons as well as out of politeness, the Buddha, "turning his whole body completely to the right, looks with the look of the elephant." It is a time-honored expression: in Pāli, *nāgāpalokitam apaloketi* (Dīgha, II, p. 122, l. 4; Majjhima, I, p. 337, l. 3); in Sanskrit, *dakṣiṇena sarvakāyena nāgāvalokitenāvalokayati* (Sanskrit Mahāparinirvāṇa, p. 226; a fragment of the Madhyamāgama published by E. Waldscmidt, *Teufeleien in Turfan-Sanskrittexten*, 1976, p. 146, l. 13-15). In Tibetan: *gyas phyogs su sku tams cad phyogs te bal glaṅ lta ba ltar gzigs*.

The Chinese version of the Madhyamāgama (T 26, k. 30, p. 622a12) renders *nāgāvalokita* as *long-che* 'dragon-nāga', whereas it is a matter of 'elephant-nāga' (*hastināga*). The Commentary of the Majjhima, II, p. 420-421 explains: *Yathā nāma hatthināgo ito vā etto vā apaloketukāmo gīvaṃ aparivattetvā sakalasarīren' eva nivattitvā apaloketi, evaṃ sakalasrīren' eva nivattītvā apalokesi*. – Just as the elephant-nāga wishing to look around, does not turn its neck but swivels its entire body in order to look, so the Buddha turns his whole body to look.

[258] The Buddha swivels his whole body as easily as an ordinary person turns his neck. In the same way the lion is so powerful that it uses as much force to catch a small prey as a big one.

[259] The human body has 360 bones (*asthi*) according to the Aṣṭāṅgasaṃgraha, 3, 5, and Aṣṭāṅgahṛdaya, 3, 3; 300 bones according to the Suśruta, 3, 5. In Buddhas, they are fewer because many are fused together and the skull is joined to the trunk. Above (p. 278F, n. 1) we have seen that the Vibhāṣā recognizes only 103 bones in buddhas.

[*Nīthāvadana*].[260] – As it is said in the *Ni-t'o-a-pa-t'o-na* (Nīthāvadāna], Nītha was a street refuse-sweeper in the land of Śrāvastī and yet the Buddha patted his head with his hand and <2319> invited him to go forth from the world (*pravrajitum*); he was the only one who did not scorn him.

II. LEVITATION

"The Buddha's feet glide four inches above the ground". If the Buddha were always flying, beings would suspect him of not being of the human race and would not take refuge (*śaraṇa*) in him. On the other hand, if the Buddha's feet touched the ground, beings would find that he was no different from an ordinary being and would have no respect (*gaurava*) for him. This is why, while gliding four inches above the ground, the Buddha does not trample the ground but yet the traces of the wheel appear on the ground.

Question. – But the Buddha always emits a radiance one armspan in width (*vyāmaprabhā),*[261] and his feet do not tread on the ground; why then would beings not honor him?

Answer. – For innumerable kalpas, beings have accumulated serious faults and so they have doubts about the Buddha. They say: "The Buddha is a master magician who deceives people with his tricks",[262] or also: "If his feet do not tread on the ground, it is because that is his nature (*prakṛtir asyasiṣā);* what is so wonderful about a bird flying?" There are beings who, as a result of the gravity of their faults, do not see the physical marks (*lakṣaṇa*) of the Buddha and simply say: "The Buddha is a very powerful śrāmaṇa."[263] Those who speak in this way are like very sick people who, on the point of dying, consider the remedies (*bhaiṣajya*) and good food as stinking (*durgandha*) and consequently do not pay [**310b**] any attention to them.

III. THE PROCESSION TO BODHI

"The Buddha goes to the foot of the bodhi tree surrounded and honored by many thousands of myriads of koṭi of devas, from <2320> the Cāturmahārājakāyikas to the Akaniṣṭhas": this is a constant rule (*dharmatā)* among the Buddhas.

The Buddha Bhagavat goes to the foot of the bodhi tree in order to destroy two kinds of Māras, the 'fetter' Māra (*saṃyojanamāra*) and the lord-god Māra (*īśvaradevaputramāra*), and also to realize omniscience (*sarvajñatā*). Why would the crowd of devas not honor him, not accompany him?

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260 See p. 1634F, n. 1.

261 This is the 'usual' light of the Buddha; cf. p. 277F, 455F.

262 Majjhima, I, p. 375, 381; Anguttara, II, p. 190, 193: *Samaṇo Gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti aññatithiyānaṃ sāvake āvaṭṭeti*.

263 In the canonical scriptures, the heretics address the Buddha by calling him *Samaṇo Gotama*.

Besides, from existence to existence, the devas have always helped and protected the Bodhisattva: already when he was leaving home, the devas made the palace people and the palace women sleep stupidly, and they held their hands over the hoofs of the horse [Kaṇṭhaka] when he leaped over the ramparts; now the devas make sure that they accompany the Bodhisattva to the foot of the bodhi tree.

Question. – Why does the Prajñāpāramitāsūtra not say that innumerable people (*aprameyamanuṣya*), kṣatriyas, brāhamaṇas, etc., accompany the Buddha, but speak only of the devas?

Answer. – The Buddha was alone in the deep forest when he began to look for the bodhi tree. But the forest is not a place frequented by people. This is why the sūtra does not speak of people.

Moreover, men do not have the divine eye (*divyacakṣus*) or the knowledge of another's mind (*paracittajñāna*) and consequently did not know that the Buddha was about to attain saṃbodhi. This is why the sūtra does not speak of men.

Moreover, the devas are higher than men. This is why the sūtra speaks only of devas.

Moreover, the Buddhas always love solitary places (*viviktasthāna*),[264] and as the devas hide themselves and do not show themselves, they do not disturb his solitude. This is why the sūtra speaks only of the presence of the devas.

Finally, seeing that the five bhikṣus[265] had gone away <2321> and abandoned him, the Bodhisattva went alone to the foot of the tree. This is why he made the wish (*praṇidhāna*) [to be accompanied by the devas].

Divyavastraṃstara

Twelfth Section ATTAINING SAṂBODHI ON A BED OF CELESTIAL ROBES

Sūtra (cf. Pañcaviṃśati, p. 33, l. 9-12; Śatasāhasrikā, p. 112, l. 7-15). – The bodhisattva-mahāsattva must practice the perfection of wisdom if he envisages the following: "At the time when I sit down at the foot of the bodhi tree, may the gods – from the Cāturmahārājikas to the Akaniṣṭhas – lay down a bed of celestial robes there" (*Bodhisattvena mahāsattvenaivam upaparikṣamāṇena 'kim iti me bodhidrumamūle niṣīdataś cāturmahārājakāyikā devā yāvad akaniṣṭhā devā divyavastrasaṃstaraṃ kuryur' iti prajñāpāramitāyāṃ śikṣitavyam*).

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[264] The Blessed One was a solitary person and a lover of solitude: *Bhagavā pavibitto pavivekassa ca vannavādī* (Majjhima, II, p. 6, 8). Often he expressed the wish to retreat for a fortnight in solitude and no one was to approach him except to bring him food: *Icchā' ahaṃ bhikkahve aḍḍhamāsaṃ paṭisalliyituṃ namhi kenaci upasaṅkamitabho aññatra ekena piṇḍapātanīhārakena* (Saṃyutta, V, p. 12, 320). All the Tathāgatas had the same preference: *Suññāgāre kho tathāgatā abhiramanti* (Vinaya, II, p. 158).

[265] The Five of the fortunate group, Ājñāta-Kauṇḍinya, etc., who had been present at the mortifications of the future Buddha and who had left him when he took some food: cf. Majjhima, I, p. 247.

Śāstra. –

Question. – But according to the sūtras, the Buddha spead out grass (*tṛṇa*) at the foot of the tree and sitting on that, he attained saṃbodhi. Why the does the bodhisattva wish for celestial garments (*divyavastra*) as a seat?

Answer. – It is in the sūtras of the śrāvakas that it is a matter of a bunch of grass;[266] the Mahāyānasūtras, on the other hand, refer to <2322> what beings saw: some saw him spread the grass at the foot of the tree, others saw him spread celestial mats; the visions vary according to the lesser or greater merits (*puṇya*) of the beings.

Moreover, the Buddhas of birth body (*janmakāyabuddha*) collect grass at the foot of the tree, whereas the Buddhas of body born from the fundamental element (*dharmadhātujakāya*) use heavenly robes as seat or things higher than these robes.

Finally, the Buddha realizes saṃbodhi in a deep forest, at the foot of a tree; if there are people in the forest who see him, they offer him grass; if these are noble men (*kulaja)* who see him, they offer him garments of

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[266] Saṃghabheda, I, p. 113 (T 1450, k. 5, p. 122c-23-28): *Tato bodhisattvaḥ kālikanāgarājena saṃstūyamāno vajrāsanābhimukhaḥ saṃprasthitaḥ. sa saṃlakṣayati: tṛnasaṃstare niṣadyāṃ kalpayāmīti. tasya tṛṇaiḥ prayojanam iti śakro devānām indro bodhisattvasya cetasā cittam ājñāya gandhamādanāt parvatāt tūlasaṃsparśānāṃ turṇāṇāṃ bhāram ādāya svastikayāvasikavarṇam ātmānam abhinirmāya bodhisattvasya prastād avasthitaḥ. bodhisattvaḥ kathayati: bhadramukhā dīyantāṃ mamaitāni tṛṇānīti. śakreṇa devendreṇa bodhisattvasya pādayor nipatya sagauraveṇa dattāni. tato bodhisattvaḥ svastikasyayāvasikasyāntikāt tṛṇāny ādāya devatopadiṣṭena mārgeṇa yena bodhimūlaṃ tenopasaṅkrāntaḥ; upasaṅkramya anākulam asaṅkulaṃ tṛnasaṃstarakaṃ prajñāpayitum ārabdhaḥ.*

Transl. – Then the Bodhisattva, covered with praise by the nāga king Kālika, went towards the Diamond Seat. He said: "I am going to sit on a bed of grass." Seeing that he needed grass, Śakra king of the gods, taking to mind the Buddha's thought, went to Mount Gandhamādana to gather an armful of grass, soft to the touch like cotton; he changed himself into a grass-seller called Svastika and went to stand in front of the Bodhisattva. The Bodhisattva said to him: "Friend, give me that grass." Śakra king of the gods fell to the Bodhisattva's feet and respectfully gave it to him. Then, taking the grass that Svastika the grass-seller had given him, he went to the bodhi tree by way of the path the gods had shown him. Having come there, he set about arranging the grass in an orderly way.

- The gift of grass by Svastika (in Pāli, Sotthiya) is told in many sources:

Mahīśāsaka Vin., T 1421, k. 15, p. 102c15-16; Dharmaguptaka Vin., T 1428,k. 31, p. 781a12-17.

Lives of the Buddha: Sieou king pen k'i king, T 184, k. 2, p. 470a28-b2; P'ou yao king, T 186, k. 5, p. 514c13-20; Ta tchouang yen king, T 187, k. 8, p. 587a20-b4; Yin kouo king, T 189, k. 3,. p. 639c4-11; Pen hing rsi king, T 190. k. 26, p. 773a7-20; Tchong hiu mo ho ti king, T 191, k. 6, p. 950a15-21; Pen hing king, T 193, k. 3, p. 75c25-28; Tch'ou yao king, T 212, k. 7, p. 644c11-14.

Mahāvastu, II, p. 131, l. 12; 264, l. 5-7; Lalitavistara, P. 286, l. 3-288, l. 10; Sad. puṇḍarīka, p. 421, l. 6-7.

Nidānakathā, p. 70-71.

high quality as seat. But in the forest there are no nobles; therefore it is a nāga and the gods who each present to him a beautiful robe as a seat.[267]

The robe of the Cāturmahārājakāyikas weighs two pala; that of the Trāyastriṃśa, one pala; that of the Yāmas, eighteen dharaṇa; that of the Tuṣitas, [**310c**] twelve dharaṇa; that of the Nirmāṇaratis, six dharaṇa; that of the Paranirmitavaśavartins, three dharaṇa.

The robe of the gods of the form realm (*rūpadhātu*) has no weight. The robe of the gods of the desire realm (*kāmadhātu*), being made of tree-tips, has neither warp nor woof: it is like a thin skin of ice, clear with all sorts of colors, pure and of ineffable brilliance.

The Bodhisattva sits down on these precious robes spread out as as a seat and realizes supreme complete enlightenment (*anuttarā samyaksaṃbodhi*).

Question. – Why does the Prajñāpāramitāsūtra speak only of the devas spreading out robes (*vastra*) and say nothing about the great bodhisattvas of the ten directions who themselves set out thrones *(āsana*) for the Buddha?[268] At the moment when the Buddha is going to realize saṃbodhi, all the bodhisattvas set out thrones for the Buddha. < 2323> These thrones have a length of one league (*yojana*) and a width of one league, ten leagues, a hundred leagues, a thousand leagues, ten thousand leagues, an infinite number of leagues; and their height is also in proportion. These precious thrones come from the pure merit (*anāsravapuṇya*) of the bodhisattvas. They are invisible to the divine eye and all the more so, they cannot be touched by the hand. The Buddhas of the ten directions (*daśadigbuddha*) and the three times (*tryadvabuddha*), their victory over Māra (*māradharṣaṇa*), their enlightenment (*abhisaṃbodhana*), their wonders (*vyūha*) and their Buddha deeds (*buddhakārya*) are seen clearly as though in a clear mirror *(ādarśa*). Why then does the Prajñāpāramitāsūtra not speak of these precious thrones?

Answer. – The Prajñāpāramitās are of two kinds: *i*) those that are addressed both to the śrāvakas and to the bodhisattvas and devas; *ii*) those that concern bodhisattvas possessing the ten bhumis (*daśavihārasamanvāgata*) exclusively. It is in this latter type that the 'bodhisattvas setting out thrones for the Buddha' will be discussed. Why? The gratitude (*kṛtajñāna*) which the devas have for the Buddha is not as great as that of the great bodhisattvas [separated from Buddhahood] by only one or two lifetimes. Why would such bodhisattvas not be able to use the power of their superknowledges (*abhijñābala*) to honor the Buddha? But in the present passage, the Prajñāpāramitāsūtra is addressed also to the śrāvakas; this is why it does not speak [of the great bodhisattvas, but only of the devas].

Vajramayaḥ pradeśaḥ

Thirteenth Section CHANGING THE SURROUNDING GROUND INTO DIAMOND

[267] See detail in chapter XX of the Lalitavistara, p. 290-299: *Bodhimaṇḍavyūha*.

[268] Cf. the gift of thrones related in the *Vimalakīrtinirdeśa*, French transl., p. 247-250.

Sūtra (cf. Pañcaviṃśati, p. 33, l. 12-14; Śatasāhasrikā, p. 113, l. 3-5). – The bodhisattva must practice the perfection of wisdom if he envisages thus: “When I shall have attained supreme complete enligtenment, may every place where I walk, stand, sit or lie down change into diamond” (*Bodhisattvena mahāsattvenaivaṃ upaparikṣamānena ‘kim iti me ‘nuttarāṃ samyaksaṃbodhim abhisaṃbuddhasya gacchatas tiṣṭhato niṣaṇṇasya śayānasya pṛthivīpradeśo varjramayaḥ saṃtiṣṭheta’ iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – Why is the earth (*pṛthivī*) changed into vajra ‘diamond’ where the Buddha takes up the four postures (*īryāpatha*)? <2324>

Answer.[269] – 1) According to some, when the Bodhisattva comes to the foot of the bodhi tree, he sits in this place and attains supreme complete enlightenment (*anuttarā samyaksaṃbodhi*). At that moment, the Bodhisattva penetrates the true nature of dharmas *(dharmāṇāṃ dharmatā),* and then there is no earth that can support him.[270] Why? For beings the earth is a deception and exists as retribution (*vipāka*) conditioned by previous actions (*karman*); this is why it is incapable of supporting <2325> the Bodhisattva. When the Bodhisattva is about to realize saṃbodhi, he has knowledge of the true nature (*dharmatājñāna*) as 'body' (*kāya*), and then the place where he is seated changes into Vajra.

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[269] The answer is inspired by the old Buddhist cosmology.

According to the canonical sūtras (Dīgha, II, p. 107; Kośavyākhyā, p. 15), the earth (*pṛthivī*) rests upon the water (*udaka*) or Circle of waters (*abmaṇḍala*); the water or Circle of waters rests on wind (*vāyu*); the wind rests on space *(ākāśa*); space does not rest upon anything. – In this summary, there is no mention of gold (*kañcana*) or diamond (*vajra*).

Later scholasticism, particularly that of the Sarvāstivādins (Kośa, III, p. 138-141; Kośabhāṣya, p. 157-158) gives more details:

1) Resting on space, there arises below, by the force of the actions of beings, the Circle of wind (*vāyumaṇḍala*): it is 1,600,000 leagues (*yojana*) high, immeasurable in circumference, solid (*dṛḍha*) to the extent of being unable to be cut into by Vajra 'thunderbolt, or diamond'.

2) Superimposed on the Circle of wind, the Circle of waters (*abmaṇḍala*), 1,120,000 yojanas high. But after a certain time, stirred by the winds that create the power of actions, the water becomes gold (*kāñcana*) in its upper part, just as boiled milk becomes cream (*pakvakṣirī śaribhāvayogena*). Then the Circle splits iinto two parts:

a. a lower part constituting the Circle of waters proper, 800,000 yojanas high,

b. an upper part, 320,000 yojanas high, called the earth of gold (*kāñcanamayī mahī*) in the Kośabhāṣya, p. 158, l. 13; the wheel of gold (*kāñcanacakra*) in the Sarvāstivādin Āgama cited in Śikṣāsamuccaya, p. 148, l. 15; the Circle of gold and diamond (*kāñcanavajramaṇḍala*) in the Pañjikā, p. 168, l. 7. This last name, which associates vajra with gold, deserves to be remembered.

3) Differing in height, the Circle of waters and the earth of gold are equal in diameter (1,203, 450 yojana) and in perimeter (3,610,350 yojana).

4) The earth of gold supports the earth (*pṛthivī*), the universe of four continents encircled by the cakravāda which gives it the shape of a wheel.

Wherever the buddhas have attained or will attain saṃbodhi, the vajra which plunged into the waters, slips through the earth of gold (*kāñcanamayī mahī*) and comes to the surface of the earth where it forms the Diamond Seat (*vajrāsana*) more than a hundred paces in circumference (Si-yu-ki, T 2087, k. 8, p. 915b15-17).

For this Diamond Seat and the area of enlightenment (*bodhimaṇḍa*) that surrounds it, see *Vimalakīrtinirdeśa*, French transl., p. 198-200, note; Ceylon Encyclopedia, III, p. 207 and 217, s.v. Bodhimaṇḍa and Bodhipūjā. We may add that, in a figurative sense, the expression *bodhimaṇḍa* simply means the complete spiritual presence of the Dharma or Dharmakāya of the Buddhas.

[270] Cf. Kośabhāṣya, p. 161, l. 12-14: *Tasya [Jambudvīpasya] madhye kāñcanamayyāṃ pṛthivyāṃ vajrāsanam abhinirvṛttaṃ yasmin niṣadya sarve bodhisattvā vajropamaṃ samādhim utpādayanti. nahi tam anya āśrayaḥ pradeśo vā soḍhuṃ samarthaḥ.* – At the center of Jambudvīpa, resting on the earth of gold, the Diamond Seat where all the bodhisattvas sit to realize the diamond-like concentration. No other place, no other location is able to support the Bodhisattva [in this concentration].

2) According to others, the Earth (*pṛthivī*) rests on the Circle of gold (*kāñcanamaya maṇḍala* or *kāñcanamayī mahī*); the Circle of gold rest on the Vajra; from the [upper] point of the Vajra arises a terrace (*prāsāda*) similar to a lotus flower (*padmapuṣpa*); just above, it supports the place where the Bodhisattva is sitting and prevents it from sinking This is why the area of enlightenment [**311a**] (*bodhimaṇḍa*) where the Bodhisattva sits is called Vajra.

3) According to yet others, as soon as the Bodhisattva has realized saṃbodhi, every place where the Buddha takes up the four postures (*īryāpatha*) changes into diamond.

Question. – But the Vajra itself is deceptive for beings and exists as a result of actions: how can it support the Buddha?

Answser. – Even though the Vajra comes about by deception, it is much more solid (*dṛḍha*) than the Earth (*pṛthivī*) and nothing can surpass it. The Vajra plunges into the water (*ap-*) and there the nāga kings offer this solid substance to the Buddha and, as a result of the actions of his earlier lives (*pūrvanivāsakarman*), the Buddha has this solid support (*supratiṣṭhitasathāna*).

Moreover, the Buddha transforms the Vajra and the four great elements (*mahābhūta*) into empty space *(ākāśa*), and this Ākāśa itself is not deceptive. The wisdom (*prajñā*) of the Buddha is not deceptive either. [Ākāśa and Prajñā) are both alike; this is why they can support him.

Ekakālatā

Fourteenth Section CARRYING OUT ABHISAṂBODHI, PREACHING AND CONVERSIONS ALL IN THE SAME DAY

Sūtra (cf. Pañcaviṃśati, p. 33, l. 14-34, l. 5; Śatasāhasrikā, p. 113, l. 5-13). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he envisages this: "When I leave home and go forth, may I realize supreme complete enlightenment and turn the Wheel of Dharma on the same day", and "When I turn the Wheel of Dharma, may innumerable incalculable beings obtain the purity of the dust-free and stainless eye of Dharma about dharmas; may innumerable and incalculable beings have their minds liberated from impurities by detachment from things; and may innumerable and incalculable beings become non-regressing in their course toward supreme complete enlightenment" (*Punar aparaṃ Śāriputra bodhisattvena* <2326> *mahāsattvenaivam upaparīkṣamāṇena 'kim ity ahaṃ yatraiva divase 'bhiniṣkrāmeyaṃ tatraiva divase 'nuttarāṃ samyaksaṃbodhim abhisaṃbudhyeyaṃ tatraiva divase dharmacakraṃ pravartayeyam' iti, 'kim iti me dharmacakraṃ pravartayamānasyāprameyāṇām asaṃkhyeyānāṃ sattvānām virajo vigatamalaṃ dharmeṣu dharmacakṣur viśuddham, aprameyāṇām asaṃkhyeyānāṃ sattvānām anupādāyāsravebhyaś cittāni vimucyeran, aprameyā asaṃkhyeyāḥ sattvā avaivartikā bhavyur anuttarāyāṃ samyaksaṃbodhāv' iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. -

I. BECOMING BUDDHA AND PREACHING THE DHARMA THE SAME DAY

In unfortunate ages (*kalpakaṣāya*),[271] among beings of wrong views (*mithyādṛṣṭika*), in order to eliminate the wrong views of beings, some bodhisattvas devoted themselves zealously to very austere practices (*duṣkaracaryā).* Thus, in the Uruvilvā forest, the Buddha Śākyamuni ate only one grain of sesame (*tila*), one grain of rice (*taṇḍula*).[272] The heretics (*tīrthika*) said: "Even though he practiced austerities, our former teacher could not follow them for more than six years",[273] and other men said: "The Buddha is undergoing today the painful retribution (*duḥkhavipāka*) of bad actions (*akuśalakarman*) of his former lives."[274] There are some bodhisattvas who believe that the Buddha really suffered those pains; that is why they say to themselves: "When I go forth, may I realize abhisaṃbodhi on that same day."

Moerover, there are some bodhisattvas who go forth (*abhiniṣkramanti*) during fortunate times. Thus *Ta-t'ong-houei* (Mahābhijñājñāna), in search of abhisaṃbodhi, sat cross-legged (*paryaṅkam ābhujya*) for ten lesser kalpas (*antarakalpa*) until <2327> he attained abhisaṃbodhi.[275] Learning this, some bodhisattvas say to themselves: "May I attain abhisaṃbodhi on the same day that I go forth."

There are some bodhisattvas who, after having realized abhisaṃbodhi, do not immediately turn the Wheel of Dharma (*na sadyo dharmacakraṃ pravartayanti*).

a. Thus, for twelve years after he had attained abhisaṃbodhi, the Buddha *Jan-teng* (Dīpaṃkara) only emitted light rays (*raśmi*) and, as there was no one to understand him, did not preach the Dharma.[276]

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[271] In his translation of the Lotus (T 262), Kumārajīva renders the expression *kalpakaṣāya* of the Sad. puṇḍ., p. 43, l. 4; 65. l. 13, by *Ngo che*. The *kalpakaṣāya* is one of the five corruptions (Kośa, III, p. 193).

[272] On the fast and mortifications of Śākyamuni at Uruvilvā, see p. 12F, n. 1.

[273] This was the thought of the Fortunate Five: cf. Majjhima, I, p. 247; Saṃghabheda, I, p. 108, etc.

[274] The nine torments endured by the Buddha set a doctrinal problem which have been fully discussed above, p. 507-514F. We may add to the references given in the note on p. 509F the Mūlasarv. Vin., *Gilgit Manuscripts*, III, part I, p. 211-218. According to the Hīnayānists, by these torments and illnesses the Buddha expiated the wrong-doings of his former existences. For the Mahāyānists and the *Traité* (p. 517F, 1512F), these were apparent faults and fictitious torments simulated by the Buddha for the benfit of others.

[275] Sa. Puṇḍarīka, p. 160: *Atha khalu bhikṣavo daśānām antarakalpānām atyayena sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samayaksaṃbodho 'nuttarāṃ samyaksaṃbodhim abhisaṃbuddhaḥ.*

Compare Gilgit recension, ed. S. Watanabe, p. 76, and the Kashgar recension, ed. H. Toda, I, p. 28.

[276] Vibhāṣā, T 1545, k. 98, p. 506a24 seq.: The bodily brilliance (*prabhā)* of the tathāgata arhat samyaksaṃbuddha Dīpaṃkara shone and illumined the city of Dīpavati. Its perimeter was one yojana. For twelve years there was no difference between day and night. – Ibid., k. 183, p. 916b19-20: The buddha Dīpaṃkara turned the wheel of Dharma in the city of Dīpavatī on Mount Ho-li-to-lo (?).

It follows that, for the twelve years following his enlightenment, Dīpaṃkara did his buddha-work by emitting an especially brilliant light. Then, when he had found listeners capable of understanding, he turned the Wheel of Dharma during a first sermon.

b. Also, the Buddha *Siu-chan-to* (Suśānta) who was about to become buddha but had no-one to receive his teachings, created a fictive buddha (*nirmitabuddha*) who, for a whole kalpa, preached the Dharma and saved beings, whereas Suśānta himself had already entered parinirvāṇa.[277]

c. Also, the Buddha Śākyamuni, having become buddha, waited 57 days before preaching the Dharma.[278]

Learning this, some bodhisattvas say to themselves: "May <2328> I turn [**311b**] the Wheel of Dharma immediately when I become buddha."

II. SIMULTANEOUSLY PREACHING AND CONVERTING[279]

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[277] The Buddha Suśānta has already been mentioned above (p. 418F). The Pañcaviṃḷsati speaks of him twice:

T 223, k. 21, p. 374c26-29: Once there was a buddha called Suśānta. In order to save bodhisattvas, he created a buddha by emanation (*nirmāṇa*), then himself entered into parinirvāṇa. For half a kalpa, this fictive buddha (*nirmitabuddha*) did the work of a buddha and, after having made the prediction (*vyākaraṇa*), enterd into parinirvāṇa. All the beings in the world said that the Buddha was really parinirvanized, but, O Subhūti, fictive beings are really without birth or cessation.

T 223, k. 23, p. 390c4-6: The Buddha Suśānta attained anuttarā samyaksaṃbodhi and, for the followers of the three Vehicles, he turned the Wheel of Dharma. As there was nobody to receive the prediction (*vyākaraṇa*) of Bodhisattva, Suśānta created a buddha by emanation, abandoned his life and entered into nirvāṇa without residue.

[278] See above, p. 419F, n. 1.

[279] To reach nirvāṇa, the ascetic must travel a path of seeing (*darśanamārga*) which involves 16 moments of mind, and a path of meditation (*bhāvanāmārga*) which involves 162 moments of mind. During this course, he enters into possession of four fruits of the path (*mārgaphala*), also called fruits of the religious life (*śrāmaṇyaphala*). He becomes srotaāpanna at the 16th moment of the darśanamārga, sakṛdāgāmin, anāgāmin and arhat (*aśaikṣa*) at, respectively, the 12th, 18th and 162nd moments of the bhāvanāmārga.

Buddhist texts use a stereotyped formula in describing the acquisition of the fruit of srotaāpanna: "In the venerable one there arises the eye of Dharma, without dust or stain", sometimes completed by the saying: "He knows that all that has a beginning is subject to destruction."

Pāli Concordance, II, p. 408. s.v. *dhammacakkhu*, p. 513, s.v. *nirodhamma*. - *Āyasmato N. virajaṃ vītamalaṃ dammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti.*

Catuṣpariṣad, p. 152; Saṃghabheda, I, p. 136; Mahāvastu, III, p. 333, l. 19. - *Āyuṣmati N. virajo vigatamalaṃ dharmeṣu dharmacakṣur utpannaṃ* (variant: *viśuddam*).

To designate the acquisition of the fourth fruit, the fruit of arhat, another formula is used: "In the venerable one, by detachment, the mind was liberated from impurities."

Pāli Concordance, I, p. 348, s.v. āsavehi. – *Tassa N. anupādāya āsavehi* cittaṃ *vimuccati* (or *vimucci*).

Catuṣpariṣad, p. 162, 170, 190, 322; Saṃghabheda, I, p. 138, 139, 143; Nidānasaṃyukta, p. 170; Mahāvastu, III, p. 227, l. 4. - *Āyuṣmato N. anupādāyasravebhyaś cittaṃ vimuktam* (in plural, *cittāni vimuktāni*).

Access to a fruit of the path is a type of conversion usually brought about by a speech of the Buddha. Entry into possession of the fourth fruit, the fruit of arhat, is usually preceded by several sermons of the Buddha. Thus Ājñāta Kauṇḍinya who, after Śākyamuni, was the second arhat in this world, attained the final goal after two times only: during the sermon on the four noble Truths, he became a srotaāpanna, in possession of the dharmacakṣus, but it was

There are Buddhas who save beings, but in limited numbers. Thus, when the Buddha Śākyamuni turned the Wheel of Dharma, <2329> *Kiao-tch'en-jou* (Kauṇḍinya) was the only person to obtain the first [fruit] of the Path (*prathamaṃ mārgaphalam*, i.e., srotaāpattiphala) and 80,000 devas also obtained the purity of the dust-free and stainless eye of Dharma (*virajo vigatamalaṃ dharmeṣu dharmacakṣur viṣuddham*).[280] Learning that, some bodhisattvas [as here] make the following wish (*praṇidhāna*): "When I turn the wheel of the Dharma, may innumerable incalculable beings obtain the purity of the dust-free stainless Dharma eye."

When the Buddha Śākyamuni first turned the Wheel of Dharma, a single bhikṣu [namely Kauṇḍinya] and some devas obtained the first [fruit of the path, the srotaāpattiphala], but nobody obtained arhathood or the bodhi of the bodhisattvas. This is why some bodhisattvas, [as here], make the following wish: "When I become Buddha, may the minds of innumerable incalculable beings, by detachment in regard to things, have their minds liberated from the impurities, and may innumerable incalculable beings become irreversible in their course to supreme complete enlightenment."

Question. – But in all the Buddhas, the magical power *(ṛddhibala*), qualities (*guṇa*) and salvific activity (*sattvaparitrāṇa*) are the same;[281] why then do these bodhisattvas make such wishes (*praṇidhāna*)?

Answer. – A single Buddha can create innumerable incalculable bodies by transformation (*nirmāṇa*) and save beings by them. However, in the universes (*lokadhātu*) some are pure (*pariśuddha*) and some are

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only at the end of the sermon on non-self that his mind was liberated from impurities and he became arhat (cf. Saṃghabheda, I, p. 136, l. 15-16, and p, 138, l.6-7).

The Saṃghabhedavastu of the Mūlasarv. Vinaya gives the list of the first 61 arhats and relates the historical detail of their final conversion.

1) The Buddha Śākyamuni.

2) Ājñāta Kauṇḍinya (I, p. 138)

3-6) The other four members of the Fortunate Group (p. 139).

7) Yaśas (p. 143).

8-11) The 50 young men of Benares (p. 148).

This list also appears in Catuṣpariṣad (p. 162, 170, 180, 208, 212) and with slight differences, in the Pāli Vinaya (I, p. 14, 18, 19, 20).

These conversions of limited number were never instantaneous and, to bring them to completion, the Buddha himself had to intervene several times with his encouragement and advice.

The bodhisattva pictured here by the Prajñāpāramitā wishes that, at his first sermon, innumerable beings would accede instantaneously to the fruits of the path. A bold, not to say unrealizable wish, but quite to the honor of the bodhisattva.

[280] The *Traité* cites Sarvāstivādin sources textually, the Catuṣpariṣad, p. 152, and the Saṃghabheda, I, p. 136: *Asmin khalu dharmaparyāye bhāṣyamāṇe āyuṣmata ājñātakauṇḍinyasya virajo vigatamalaṃ dharmeṣu dharmacakṣur utpannam aśitīnāṃ ca devatāsahasrāṇām*. – The Pāli Vinaya (I, p. 11, l. 32-35) does not mention the gods, whereas the Mahāvastu (III, p. 333, l. 19-334, l. 1) mentions 18 koṭi of devas.

[281] On the similarities and differences among the Buddhas, see Kośa, VII, p. 80-82, and notes.

impure (*apariśuddha*). The bodhisattvas see or hear it said that some buddhas, by austerity (*duṣkaracaryā),* have attained abhisaṃbodhi with difficulty and have not immediately turned the Wheel of Dharma. Thus, for example, <2340> the Buddha Śākyamuni realized abhisaṃbodhi only after six years od austerity and, when he first turned the Wheel of Dharma, nobody obtained the bodhi of the arhats, still less the bodhi of the bodhisattvas.[282] This is why these bodhisattvas, not knowing that the buddhas are equal in power, make the wishes [mentioned here in the Prajñāpāramitāsūtra]. Nevertheless, the magical power *(ṛddhibala*) and the qualities (*guṇa*) are identical (*sama*) and without difference (*nirviśiṣṭa*) in all the buddhas.

Ekadharmadeśana

Fifteenth Section BRINGING INNUMERABLE BEINGS TO ARHATHOOD BY A SINGLE SERMON

Sūtra (cf. Pañcaviṃśati, p. 34, l. 5-7; Śatasāhastikā, p. 113, l. 13-16). – The bodhisattva must practice the perfection of wisdom if he envisages thus: "When I attain supreme complete enlightenment, may there be an immense incalculable sa[a]gha of śrāvakas, and may a single preaching of the Dharma be enough that, in one single session, [these innumerable incalculable śrāvakas] become arhats (*Bodhisattvena mahāsattvenaivam upaparīkṣamānena 'kim iti me 'nuttarāṃ samyaksaṃbodhhim abhisaṃbuddhasyāprameya 'saṃkheyaḥ śrāvakasaṃgha bhaved ekadharmadeśanayā cāprameyā asaṃkhyeyāḥ śrāvakā ekāsanikā arhanto bhavyur' iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

1) There are Budhas whose śrāvakasaṃgha is limited.

Thus, the Buddha Śākyamuni had a saṃgha of 1250 bhikṣus (*ardhatrayodaśāni bhikṣuśatāni*).[283] <2331>

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[282] Actually, as we have just seen, after the first sermon of the Buddha at Benares, Kauṇḍinya and the gods obtained just the fruit of srotaāpanna.

[283] At Uruvilva, Śākyamuni conferred ordination to a thousand Jaṭilas, disciples of the three Kāśyapa brothers; soon after, he repeated the ordination at Rājagṛha where he admitted into his order 250 disciples of the heretic Sañjaya, brought by Śāriputra and Maudgalyāyana. In the company of these 1250 bhikṣus, the Teacher traveled through Magadha, and this invasion of yellow robes outraged the population: "The śrāmaṇa Gautama", they said, "is aiming at bringing about the absence of children, widowhood, the extinction of the family. He has just ordained as monks the thousand Jaṭilas, then the two hundred and fifty parivrājakas of Sañjaya, and here many young people of good family in the country of Magadha are taking up the religious life under the direction of the śramaṇa Gautama" (Pāli Vinaya, p. 43; Catuṣpariṣad, p. 394; Mahāvastu, III, p. 90).

Many other ordinations were subsequently performed, but it remained understood that Śākyamuni's saṃgha consisted of 1250 bhikṣus: *aḍḍhatelasa bhikkhusata* (Vin. I, p. 220, l. 20; 224, l. 6; 249, l. 13; Dīgha, I, p. 47, l. 4; 49, l. 15; Saṃyutta, I, p. 192, l. 10).

The Buddha Maitreya will have a first assembly (*saṃnipāta*) of 99 koṭi, a second assembly of 96 koṭi and a third assembly of 93 koṭi of listeners.

These buddha-saṃghas, each having their limit and their determined number, are dissimilar. This is why some bodhisattvas wish, [as here],"'to have innumerable incalculable śrāvakas as saṃgha".

2) There are Buddhas who preach the Dharma to beings [several times]. At the time of the first sermon (*dharmadeśana*), these beings obtain the first fruit of the Path (*prathama mārgaphala*), in the course of other sermons they obtain the second, third and fourth fruit of the path.

Thus when the Buddha Śākyamuni preached the Dharma to 500 bhikṣus, the latter first obtained the first [fruit] of the Path and then, on another day, they [**311c**] obtained the bodhi of the arhats.[284]

Śāriputra first attained the first [fruit] of the Path, then after a fortnight (*ardhamāsa*), he attained the bodhi of the arhats.[285] <2332>

In their nidānas, the old sūtras often mention the presence of 1250 bhikṣus and perhaps this number is an index of the antiquity of these texts. It may be noted that in the assembly where the Aṣṭasāhasrika was preached there were 1250 bhikṣus (*ardhratrayodaśāni bhikṣuśatāni*), whereas those of the Pañcaviṃśati and the Śatasāhasrikā included 5000 (*pañcamātrāṇi bhikṣusahasrāṇi).*

[284] The three brothers, hermits wearing braided hair and worshippers of fire (*jaṭila*), lived at Uruvilvā: Uruvilvā-Kāśyapa, leader of 500 ascetics, Nadī-K., head of 300 ascetics, and Gayā-K. head of 200 ascetics.

By a series of miracles, the Tathāgata first converted Uruvilvā-K. and his 500 disciples. They asked to be received into the order, which makes one think that they had acquired the dust-free stainless pure eye of Dharma and that they had acceded to the fruit of srotaāpanna. The Tathāgata conferred on them (*upasampad*) and they became bhikṣus (cf. Vin. I, p. 33, l. 12-13; CatuṣpariUsad, p. 306).

A little later, the 300 disciples of Nadī-K. and the 200 disciples of Gayā-K. also received ordination.

Accompanied by these 1000 Jaṭilas now bhikṣus, the Tathāgata went to Mount Gayaśīrṣa, accomplished some miracles there and pronounced the famous Fire Sermon there: "*Sarvam ādīptam*". Following this sermon, the minds of these thousand bhikṣus was liberated from the impurities (*tasya bhikṣusahasrānupādāyāsravebhyaś cittaṃ vimuktam*) by detachment, which means, in other words, that they attained arhathood (Vin. I, p. 35, l. 10-12; Catuṣpariṣad, p. 322).

[285] The *Traité* has devoted the entire chapter XVI, p. 621-649F, to the story of Śāriputra (= Upatiṣya) and Maudgalyāyana (= Kolia), but here it is nvcessary to return to three events which made a mark in their lives: the attaining the fruit of srotaāpanna (or if you wish, the conversion), the ordination and arriving at arhathood.

1) The attainment of the fruit of srotaāpanna. – These two childhood friends set out on the search of the deathless, first started in the school of the sage Sañjaya (= Sañjayin) where there were 500 praivrājakas.

At Rājagṛha, Śāriputra met Aśvajit, the Buddha's first disciple and heard from his mouth the famous stanza summarizing the Buddha's teaching in four lines: *Ye dharmā hetuprabhavāḥ…* There immediately arose in him the dust-free stainless eye of the Dharma (Vin. I, p. 40, l. 30-34; Catuṣpariṣad, p. 378).

Śāriputra went on to communicate this stanza to his friend Maudgalayāyana and the latter, in turn, entered into possession of this same fruit of the Path (Vin. I, p. 41, l. 37-42, l. 3; Catuṣpariṣad, p. 384).

2) Ordination. – The two friends decided to go to the Buddha who was then at the Venuvana in Rājagṛha, and they were accompanied by 250 parivrājakas. Upon their request, they received, at the Buddha's call *Ehibhikṣukā*, the

When Mahākāśyapa saw the Buddha, he obtained the first [fruit] of the Path, then eight days later he became arhat.[286] <2334>

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minor ordination (*pravrajyā),* the major ordination (*upasampad*) and the status of bhikṣu (Vin. I, p. 43, l. 6-7; Catuṣpariṣad, p. 392; Mūlasarv. Vin., T 1444, k. 2, p. 1028a11-23).

3) Arrival at arhathood. – Except for Śāriputra and Maudgalyāyana, all the parivrājakas 250 in number) acceded to the state of arhat (*thapetvā dve aggasāvake avasesā arahattaṃ pāpuṇiṃsu*) at the very moment of their ordination.

Seven days after his ordination (*pabbajitadivasato sattame divase*), Maudgalyāyana attained the summit of supreme knowledge of the śrāvakas (*sāvakapāramiñaṇassa matthakaṃ patto*), i.e., he became arhat. After a week of intense meditation, he had been seized by languor-torpor (*thīnamiddha*), but the Buddha came to preach to him the *Pacālasutta* of the Anguttara (IV, p. 85-91), and he shook off his sleepiness.

As for Śāriputra, it was only after the fifteenth day following his ordination (*pabbajitadivasato addhamāsaṃ atikkamitvā)* that he attained the summit of supreme knowledge of the śrāvakas. He was then in the neighborhood of Rājagṛha in the Sūkarakhata cave and had heard Dīrghanakha, his sister's son, speaking with the Buddha, a dialogue recorded in the *Vedanāparigghanasuttanta* , better known as the *Dīghanakhasutta*, Majjhima, I, p. 497-501. [Cf. the *Dīrghanakhāvadāna* of the Avadānaśataka where it is clearly specified (II, p. 194, l. 1) that Śāriputra at that time was *ardhamāsopasaṃpanna* 'ordained for half a month'.

All this is taken from the Commentary of the Dhammapada, 2nd edition, I, p. 79-80; see also Mrs. Rhys Davids, *Psalms of the Brethren*, p. 341-342.

Nidānakathā, p. 85: *Mahāmoggallāno sattāhena arahattaṃ pāpuṇi Sāriputtathero addhamāsena. ubho pi ca ne Satthā aggasāvakaṭṭhāne ṭhapesi*.

Mahāvastu, III, p. 66-67: *Sarveṣāṃ Śāriputramaudgalayāyanamukhānāṃ bhikṣuśatānām anupādāyāsravebhyaś cuttāni vimuktāni / āyuṣmāmś ca Mahāmaudgalyāyano saptāhopasaṃpanno ṛddhibalatāṃ ṛddhivaśitaṃ ca anuprāpuṇe catvāri ca pratisaṃvidāni sākṣikare / āyuṣmāṃ ca Śāriputro ardhamāsaṃ pravrajito ardhamāsopasaṃpanno abhijñāvaśitāṃ prajñāpāramitāṃ ca anuprāpuṇe catvāri ca pratisaṃvidāni sākṣikare /*

The fact that Śāriputra and Maudgalyāyana became arhat later than their companions was not at all because of weakness but, on the other hand, because of the vastness of their supreme śrāvaka knowledge (Dhp. A, I, p. 79, l. 16: *sāvakapāramiñāṇassa mahantatāya*). In order for Śāriputra to turn the Wheel of Dharma after the Buddha, an interval of a fortnight between his ordination and his accession to arhathood was necessary (see above, p. 633F).

[286] The main source is a passage of the *Cīvrasutta* of the Saṃyutta, II, p. 219-221, but it must be complemented by other sources, placed in brackets here.

Disgusted by lay life, Mahākāśyapa made himself an under-robe from pieces of cloth (*paṭapilotokānaṃ saṃghāti*). [*Traité*, p. 1399F: This robe was worth a thousand pieces of gold. Wanting to have a lowly beggar's garment, he searched for rags but was unable to find any.] Like the arhats in this world, he cut his hair and his beard, put on the yellow robe and went forth from home into homelessness.

Having gone forth, half-way he saw the Blessed One seated near the Bahuputta-Cetiya, between Rājagṛha and Nālandā. Having seen him, he wanted to bow to him. [Kośavyākhyā, p. 374, l. 11-15: But, they say, all the statues of the gods that Mahākāśyapa bowed to broke into pieces due to his great power. Approaching the Blessed One, he did not bow to him out of fear of destroying his body. Knowing his intention, the Blessed One encouraged him, saying: "Kāśyapa, bow to the Tathāgata." Then he bowed down to him.]

Kāśyapa prostrated to the feet of the Blessed One and said: "The Blessed One is my teacher; I am his disciple" (*Satthā me Bhagavā, sāvako ham asmi*). [Kośabhāṣyā, p. 212, l. 3 and 6: There are ten kinds of ordination (*upasampad*)… ; the 4th, by recognizing the Blessed One as teacher, in the case of Mahākāśyapa (*daśavidhā upasampad iti… śāṣṭur abhyupagamān mahākāśyapasya*)].

The Blessed One encouraged Kāśyapa and, having encouraged him, he arose from his seat and went away. Then Kāśyapa said: "For seven days while I was imperfect, I enjoyed the food [offered] by the land; on the eighth day, perfect knowledge was produced in me."

This comment confirms the assertion of the *Traité* in terms of which Kāśyapa, when he saw the Buddha, obtained the first fruit of the Path, then, eight days later, became arhat. Actually, by recognizing the Blessed One as teacher, he 'entered into the stream of nirvāṇa' (*srotaāpanna*) and this recognition constituted his ordination. Eight days later, perfect knowledge *(ājñā)* was produced in him and he became arhat.

Kaśyapa's assertion which Bakkula will attribute to him (Majjhima, III, p. 127, l. 7-8) is worded in Pāli as follows: *Sattāham eva kho ahaṃ, āvuso, sāṇo raṭṭhapiṇḍaṃ bhuñji, atha aṭṭhamiyaṃ aññā udapādi*.

'Enjoying the food of the land' seems to be out of context, for the quest for food is the job of all monks, perfect as well as imperfect. *Sāṇa*, which I [Lamotte] have translated above as 'imperfect' is a rare word. According to the Commentary of the Saṃyutta, II, p. 199, l. 1, it means, etymologically, *sa-iṇa*, 'in debt'; in the figurative sense, *sa-kilesa*, 'with passions'. The commentary does not specify which ones, but as *sāṇa* is opposed here to *aññā,* the perfect knowledge of the saints, we could take it that it is all the passions to be abandoned by seeing the truths, or *darśanaheyakleśa* (cf. Kośa, V, p. 13).

The *sāṇa* would be something like a good worldly person (*pṛthagjana*) practicing the three *śikṣā* (high morality, high thought, high wisdom) in view of the destruction of the impurities (*saikṣa*). The expression saikṣa *pṛthagjanakalyāṇaka* is time-honored (Divya, p. 419, l. 17; 429, l. 17).

The Commentary of the Anguttara, I, p. 183, l. 8-10, has it that Kāśyapa had been worldly (*puthujjana*) during the seven days that preceded his coming to arhathood (*sattadivasamattaṃ puthujjano hutvā aṭuthame aruṇe … arahattaṃ pāpuṇi*).

Judging from the Chinese versions, the assertion made here by Kāśyapa was formulated differently in the Sanskrit Saṃyukta:

T 99, k. 41, p. 303c1-2: As for myself, for eight days, it was by practicing (*śikṣ-)* the Dharma that I received alms-food; on the ninth day, I produced [the fruit] of aśaikṣa.

T 100, k. 6, p. 418c14-15: As for myself, for eight days, as śaikṣa, I obtained the [first] three fruits [: fruits of srotaāpanna, sakṛdāgāmin and anāgāmin], and on the ninth day, I destroyed all the impurities *(āsrava*) and became arhat.

Compare Mahāvastu, III, p. 53, l. 7-9: *Sa khalv aham, āyuṣmann Ānanda, bhagavatā iminā ovādena ovāditto aṣṭhāham evābhūsi śaikṣo sakaraṇiyo navame yevājñām ārāgaye*. – And as for myself, O venerable Ānanda, encouraged by this exhortation of the Blessed One, for eight days I was yet a śaikṣa having still something to be done, and, on the ninth day exactly, I attained perfect knowledge].

- Here, in abridged form, is the rest of the *Cīvarasutta* of the SaÛṃutta, II, p. 221. It is Kāśyapa who is speaking:

Then the Blessed One, going off the path, sat down at the foot of a tree.
Then I folded into four and spread out my saṃghāṭi made of pieces of cloth, and I said to the Blessed One: "May the Lord sit here; this will make me happy for a long time!"

Ānanda first obtaind the fruit of srotaāpanna, then after having served the Buddha for twenty-five years and after the Buddha's parinirvāṇa, he became arhat.[287]

Thus these arhats did not obtain the four [fruits] of the Path simultaneously. This is why the bodhisattva [here] wishes that innumerable śrāvakas beome arhats in a single session (*ekāsanika*) in the course of a single sermon of the Dharma. <2335>

Sixteenth Section LEADING INNUMERABLE BODHISATTVAS TO THE STATE OF AVAIVARTIKA BY MEANS OF A SINGLE SERMON

Sūtra (cf.Pañcaviṃśati, p. 34, l. 4-5; Śatasāhasrika, p. 113, l. 16-17). – "May I have an immense incalculable saṃgha of bodhisattva-mahāsattvas and, in the course of a single sermon of the Dharma, may innumerable incalculable bodhisattvas become non-regressing" ('*Kim iti me 'prameyo 'saṃkhyeyo bodhisattvānaṃ mahāsattvānaṃ saṃgho bhaved ekadharmadeśanayā cāprameyā asaṃkhyeyā bodhisattvā avaivartikā bhaveyur' iti*).

Śāstra. –

The Blessed One sat down on the indicated seat and said to me: "Your saṃghāṭi made of pieces of cloth, O Kāśyapa, is soft." – "May the lord accept my saṃghāṭi out of pity for me!"

"Will you wear, O Kāśyapa, my worn out rags?" – "Yes, I will wear them, Lord."

Then I gave to the Blessed One my saṃghāṭi made of pieces of cloth and I received in return the rags of hempen cloth, so worn-out, of the Blessed One.

[287] *Ānandasutta* of the Saṃyutta, III, p. 105-106 (Saṃyukta, T 99, k. 10, p. 66a5-b5): At the Jetavana in Śrāvastī, Ānanda commented to his colleagues how useful (*navaka*) Pūrṇa Maitrāyaṇiputra had been to them by teaching them that the notion of "I am" (*asmiti*) comes from the five aggregates and by making them see that the latter are impermanent. Ānanda ended his comment by saying: *Idaṃ ca pana me āyasmato puṇṇassa Manatāniputtassa dhammadesanaṃ sutvā dhammo abhisameto*. "When I had understood this teaching of the Dharma by venerable Pūrṇa Maitrāyaṇiputra, the Dharma was understood by me." The long-winded speech of the Saṃyukta (l. c.) is more accurate and more complete: "When I had heard this teaching, I obtained the perfectly pure dust-free and stainless eye of the Dharma (*virajo vigatamalaṃ dharmacakṣur viśuddham*): since then, I have always preached this Dharma to the fourfold assembly, but I do not preach it to the anyatīrthikas, śramaṇas, brāhmaṇas and parivrājakas." This then is the first fruit of the Path, the fruit of srotaāpanna which Ānanda obtained at that time: see also the Commentaries of the Saṃyutta, II, p. 308, l. 24-25 and the Theragāthās in *Psalms of the Brethren*, p. 349, etc.

- Ānanda was the Buddha's attendant (*upasthāyaka*) for the last twenty-five years of his life. To the references noted above, p. 94F, n.1, and 1675F, n. 1, add Saṃghabeda, II, p. 59-64.

- As we have seen above, p. 100F, Ānanda realized arhathood after the Buddha's parinirvāṇa, at the time of the Council of Rājagṛha.

This is what the bodhisattva wishes here.

1) Most often the Buddhas have śrāvakas as saṃgha and do not have a special saṃgha of bodhisattvas, like Maitreya, Mañjuṣrī, etc. Since the Buddha Śākyamuni did not have a special bodhisattva saṃgha, he entered into his śrāvaka saṃgha and sat there.

There are buddhas who, preaching the Dharma in reference to the single Vehicle (*ekaṃ yānam ārabhya*), choose for themselves an exclusively bodhisattva saṃgha.

Finally, there are buddhas who have a mixed (*miśra*) saṃgha where śrāvakas and bodhisattvas are mingled. Thus, in the buddhafield of Buddha Amita, the bodhisattva saṃgha is numerous and the śrāvaka sangha is fewer in number.

This is why the bodhisattva wishes [here] "to have and immnse saṃgha of bodhisattvas."

2) When certain buddhas first turn the Wheel of the Dharma, it happens that nobody becomes 'non-regressing' [in the progress to supreme complete bodhi].

This is why the bodhisattva [here] wishes that "in the course of his first sermon of the Dharma, innumerable (*aprameya*) incalcukable (*asaṃkhyeya*) people become non-regressing."

Aparimitam āyuḥpramāṇam

Seventeenth Section OBTAINING THE IMMENSE LONGEVITY AND IMMENSE RADIANCE OF THE BUDDHAS

Sūtra (Pañcaviṃśati, p. 34, l. 9-10; Śatasāhasrikā, p. 113, l. 18-114, l. 1). – The bodhisattva who wishes to obtain the limitless longevity and limitless radiance [of the Buddha] must practice the perfection of <2336> wisdom (*Kim iti me 'parimitaṃ cāyuḥpramāṇaṃ bhaved ity aparimitā ca prabhāsampad bhaved iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. APPARENT LONGEVITY OF THE BUDDHAS

The length of life *(āyuḥpramāṇa*) of the Buddhas is long, or short:[288]

[288] Compare the Sanskrit Mahāvadāna, ed. Waldschmidt, p. 69-70 and its Chinese versions, T 1, k. 1, p. 2a4-8; T 2, k. 1, p. 150b27-c5; T 4, p. 159c11-15: Vipaśyin 80,000; Śikhin 70,000; Viśvabhuj 60,000; Krakasuna 40,000; Kanakamuni 30,000; Kāśyapa 20,000; Śākyamuni 100. – Pāli Mahāpadāna in Dīgha, II, p. 3-4: Vipassi 80,000; Sikhi 70,000; Vessabhu 60,000; Konāgamana 30,000; Kassapa 20,000; Gotama 100.

See also above, p. 269F, 299-300F.

Pi-p'o-che (Vipaśyin), 84,000 years.

Kiu-leou-souan-t'o (Krakasunda), 60,000 years.

Kia-na-k'ie-meou-ni (Kanakamuni), 30,000 years.

Kia-chö (Kāśyapa), 20,000 years.

Che-kia-wen (Śākyamuni) a little more than 100 years.

Mi-lö (Maitreya), 84,000 years.[289]

The ordinary radiance (*prabhā)* of Buddha Śākyamuni is one armspan (*vyāma*); that of Maitreya, ten *li*s.[290]

II. REAL LONGEVITY OF THE BUDDHAS

The life-span *(āyuḥpramāna*) and radiance (*prabhā*) of the buddhas are each of two kinds: *i*) hidden (*tiraṣkṛta*), *ii*) apparent *(āviṣkṛta*). [Those that are hidden] are real (*bhūta*); [those that are apparent] are manifested for the benefit of beings.

The real life-span is limitless (*aparimita*); the apparent life-span is limited amd measured for the benefit of beings.

The real life-span of the buddhas cannot be short (*alpa*). Why? Because the buddhas are endowed with causes and conditions that lead to a long life (*dīrghāyuḥsaṃvartanīya*).

[*Bako brahmā sutta*.][291] – Thus, for having once (*pūrvanivāse*) saved the life of some villagers, *P'o-k'ie-fan* (Bakabrahmā) obtained an immense (*aprameya*) incalculable (*asaṃkhyeya*) lifespan. <2338>

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289 Cf. Madhyama, T 26, k. 13, p. 510b8; Divyāvadāna, p. 66, l. 21-22.

290 Vyāmaprabhā of Śākyamuni, above, p. 277F, 454-455F. – *Mahādyuti* of Maitreya, in Maitreyavyākaraṇa, ed. Lévi, p. 136, v. 47.

291 *Bako brahmā sutta* of the Saṃyutta, I, p. 142-144; Saṃyukta, T 99, no. 1195, k. 44, p. 324b3-c16; T 100, no. 108, k. 6, p. 412b7-c18; Sanskrit fragments in Mahākarmavibhaṅga, ed. Lévi, p. 34, l. 8-35, l. 14.

In Sanskrit the sūtra is entitled Bakapratyekabrahmasūtra. The interlocutor of the Buddha is Bakabrahmā, also called (in T 99) Bakabrahmadeva.

This sūtra consists of two parts, one part in prose (which occurs in Majjhima, I, p. 326) and one part in stanzas.

The following is a summary of the Pāli recension:

At that time the Blessed One was at Sāvatthi, in the Jeta forest in the garden of Anāthapiṇḍika. At that time, Bakabrahmā conceived a wrong view. He said: "Our realm is permanent (*nicca*), solid (*dhuva*), eternal (*sassata*), definitive (*kevala*), not subject to disappearing (*acavanadhamma*). It is not born, it does not live, does not die, does not disappear and is not reborn; apart from it, there is no exit [from saṃsāra]."

The Blessed One read his mind and in the time it takes for a strong man to extend his folded arm or to fold his extended arm, he disappeared from the Jetavana and appeared in the Brahmaloka.

Seeing the Blessed One coming from afar, Bakabrahmā said to him: "Come, O Lord, be welcome; it has taken a long time for you to come here."

The Blessed One said to Baka: "You are wrong, O Baka; you are truly in error in claiming that your realm is permanent, etc."

Baka – We are seventy-two, O Gotama, who have accomplished meritorious actions. We are sovereign beings (*vasavattin*) who have gone beyond birth and death. Our ultimate rebirth as Brahmā comes from the Vedas. Many are the people who invoke us.

The Blessed One – Brief and not long is your life that you consider to be long. I myself know, O Brahmā, that your life-span will be a hundred thousand *nirabhuda*.

Baka – Blessed One, if you are the "Seer of eternity" who has triumphed over birth, old age and sorrow, tell me what have been my previous vows and my good practices, which I know.

- Four jātakas describing the ups and downs of Baka during his earlier lives explain why, without being eternal, he now enjoys a long life. The jātaka to which the *Traité* alludes here is first in the Chinese versions of the Saṃyukta, but second in the Pāli Saṃyutta:

1) Saṃyutta, I, p. 143, l. 24-27:

Yam eṇikulasmiṃ janaṃ gahītaṃ /
amocayī gayhakaṃ niyyamānaṃ //
tan-te purāṇaṃ vatasīlavattaṃ /
suttappabuddho va anusarāmi //

On the banks of the Eṇī (= the Ganges), you freed a crowd who had been seized, captured and led away. This vow and this good action that once were yours, I remember them like someone who wakes up from a dream.

2) Mahākarmavibhaṅga, p. 34, l. 14-35, l. 6:

Yā eṇīkūle janatāṃ gṛhitām.

Eṇī nāma nadī / yasyā anukūle rājā kaścid gṛhītaḥ pratamitreṇa Himavantam anupraviśya / sa nīyamāna eva vadhyaṃ prāptaḥ sabalavāhanaḥ / tena ṛṣibhūtena ṛddhyā vātavarsaṃ muktaṃ / sa copāyena pratyamitrajanakāyo vibhrāmitaḥ sa rājā mokṣitaḥ /

tat te dvitīyaṃ vrataśīlavṛttam /
svapnād vibuddho 'nusmarāmi //
sa ca rāja Bodhisattvo babhūva //

On the banks of the Eṇī the prisoner crowd ….

The Eṇī is a river. On its banks, a certain king was seized by his enemy who took him away to the Himavat. This king taken by force with his army and his chariots wa abojut to be put to death. [Baka] who was then a hermit magically unleashed the wind and the rain. By this trick, the enemy armies were dispersed and the king was saved. This king was none other than the future Buddha [in an earlier existence].

3) Saṃyukta, T 99, k. 44, p. 324c1-4.

Once the inhabitants of a village (*grāmaka*) were captured and robbed by thieves (*caura*); but then you saved them all and they found freedom. On your part, this was a vow and a good action (*vrataśīlavṛtta*). As for myself, I remember this story (*nidāna*) as if I had come out of a dream (*suptaprabuddha iva*).

4) Saṃyukta, T 100, k. 6, p. 412c1-4:

In the world of the Brahmā gods (*brahmaloka*), the life-span does not surpass a half kalpa;[292] and this brahmadeva [Baka] is alone in having an immense longevity. Thus he conceived a wrong view <2339> (*mithyādṛṣṭi*) and said: "I alone am eternally subsistent (*nityastha*)."

The Buddha went to him and, to destroy this wrong view, told him a jātaka [from which it emerges] that Bakabrahmā is enjoying such a long life for having formerly saved a village.

All the more reason that the life of the Buddha should be long, the Buddha who, from lifetime to lifetime, has saved innumerable incalculable beings, either by helping them with material goods *(āmiṣadravya*) or by exchanging his life for theirs. Then why should not his lifespan surpass one hundred years?

Furthermore, the discipline of abstaining from taking life (*prāṇātipātaprativirati*) is the karmic cause and condition leading to a long life (*dīrghāyuḥsaṃvartanīya*). In his great loving-kindness (*mahāmaitrī*), the Buddha has an affection (*preman*) for beings which penetrates to the marrow of the bones (*asthimajjan*). He is constantly dying for beings: why then would he destroy life?

Answer. – Jambudvīpa being bad, the life of the Buddha there must be short. In other places that are good, the life of the Buddha would be long.

Question. – If that is so, the Bodhisattva who is born in the palace <2340> of king Śuddhodana in this Jambudvīpa, who leaves home (*abhiniṣkrāmati*) and who realizes enlightenment (*abhisaṃbudhyate*) is the

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Once there were thieves (*caura*) who looted and damaged a village (*grāma*), oppressed and tied up the inhabitants and escaped with great spoils. At the time, you manifested great bravery, saved all the people and as a result, they suffered no damage.

It is to this jātaka that the *Traité* is alluding here. It is told in full in the Commentary of the Saṃyutta, I, p. 210-211, of which here is the translation:

Another time, the penitent [Baka] built himself a hut of leaves at the edge of the Ganges near a forest village. Brigands descended on this village one day and went away carrying with them the furniture, the livestock and the slaves. The oxen, the dogs and the people uttered great shouts. The penitent heard them; he wondered what it was, understood that a danger menaced the people and declared that, if he were alive, these beings would not perish. He entered into dhyāna based upon the superknowledges, then, emerging from it, he created an army facing the brigands by means of a mind of abhijñā. Blue with fear, the brigands thought that the king was certainly coming to attack them and, putting down their spoils, they took flight. The penitent ordered each person to take back his own property and that was so.

- Before taking rebirth in the Brahmaloka, Baka was a Buddhist monastic. It is said in the Tsa pao tsang king, T 203, k. 3, p. 461a13-15: There was an āyuṣmat camed *P'o-k'ie* (Baka). Venerable Śāriputra and Maudgalyāyana taught him the contents of the Dharma (*dharmoddāna*) and he became anāgāmin. After death, he was reborn among the Brahmadevas and had the name *P'o-k'ie-fan* (Bakabrahmā). When Kokālika, a disciple of Devadatta, accused Śāriputra and Maudgalyāyana of misconduct, Bakabrahmā came down from the Brahmā heaven to defend his former teachers (see above, p. 807-809F)

[292] The Brahmā gods occupying the first dhyāna include three categories: the Brahmakāyikas, the Brahmapurohitas and the Mahābrahmās. For their size and their lifespan, see Hßbßgirin, p. 115a s.v. *Bon*. For the reasons just explained, Bakabrahmā was assured of an exceptionally long lifespan, but not eternal.

real Buddha; and in other places, by his magical power *(ṛddhibala*), he creates by emanation (*nirmite)* fictive buddhas who save beings.

Answer. – That is not correct. Why? Because, in the Jambudvīpa of the other universes, each one says to himself: "The Buddha here is the real Buddha; the Buddhas elsewhere are the fictive (*nirmite*) Buddhas." How do we know that? In the Jambudvīpas of the other universes, if they know that the Buddha is fictive, they would not accept his teachings (*śāsana*) or his rules (*śikṣāpada*) with faith.

Let us take a strange universe where the human life-span *(āyuḥpramāṇa*) is a kalpa; for these people, a buddha of one hundred years would not even have lived for a single one of their days; the people would merely scorn him (*avamāna*) and would not accept his teaching. The Buddha transforms the kalpa which these beings hold as real as he pleases.

[Śūraṃgamasamādhisūtra.][293] – This is what is said in the *Cheou-leng-yen-king* (Śūraṃgamasūtra): The life of the Buddha *Chen-t'ong-pien-tchao* (Vikurvaṇavairocana) is 700,000 incalculable periods (*asaṃkhyeyakalpa*). The Buddha [Śākyamuni] said to Mañjuśrī: "That buddha is myself", and the Buddha [Vairocana] in turn said: "The Buddha Śākyamuni is myself."

From that we know that the life-span *(āyuḥpramāṇa*) of the buddhas is [**312b**] truly limitless (*aparimita*). In order to save beings, the Buddhas manifest a long life (*dīrgha*) or a short life (*alpa*) [according to the circumstances]. As you said above (p. 2339F), the Buddha Śākyamuni who saves beings by his magical power *(ṛddhibala*) does not have an [apparent] life-span different from that of people; there is no need for him to live for a hundred years: in one single day he could perform his buddha activity (*buddhakārya*).

[*Miracle of the multiplication of fictive Buddhas*.][294] – Thus, one day Ānanda had the following thought: The bhagavat *Jan-teng* (Dīpaṃkara), the buddha *Yi-ts'ie-cheng* (Viśvabhū) and the buddha *Pi-p'o-che* (Vipaśyin) appeared during favorable ages; their life-spans *(āyuḥpramāṇa*) were very long and they were able to fullfil their buddha activity (*buddhakārya*). My Buddha Śākyamuni has appeared in a bad age (*kalpakaṣāya*) and his life-span will be very short. Soon there will be no more Bhagavat and he will not be able to complete fully (*paripṛ-)* his buddha activity.

At that very moment, the Bhagavat entered into the concentration of the rising sun (*sūryadayasamādhi*) and created innumerable buddhas, as many as the rays (*raśmi*) of the sun spreading in the ten directions, by emanation (*nirmāṇa*) from his body. Each of these fictive buddhas (*nirmitabuddha*) was in the universes and each one there fulfilled his buddha activity: some preached the Dharma, others manifested the superknowledges (*abhijñā),* others were in samādhi, others took their meals: in these many ways, they did the work of the Buddha and saved beings.

On emerging from this concentration, the Buddha asked Ānanda: Did you see and hear all these things? - Ānanda answerd: Yes, I saw them.

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[293] Cf. Śūraṃgamasamādhi, French transl., p. 267-270.

[294] See p. 531-535F, 1352-1353F. The *Traité* returns here for the third time to this sūtra which I [Lamotte] have not been able to identify exactly.

The Buddha asked Ānanda: Does the Buddha fulfill his buddha activity by such magical power *(ṛddhibala*)? - Ānanda replied: Supposing that the Buddha lived only a single day, even the plants (*tṛṇakāṣṭha*) of the great earth would all be saved, and beings also; all the more reason when he lives for a hundred years.

From that we know that the life-span of the buddhas is limitless (*aparimita*) but that, in order to save beings, they manifest either a long life or a short life.

Thus, when the rising sun is reflected (*pratibhāsate*) in a body of water, it is regulated (*anuvartate*) by the size of the body of water; if it is large, the reflection lasts for a long time; if it is small, the reflection quickly disappears. When the sun lights up a mountainof lapis-lazuli (*vaiḍūrya*), crystal (*sphaṭika*) or pearl (*maṇi*), its reflection (*pratibimba*) lasts for a long time. When fire burns plants, if the latter are not numerous, it is quickly extinguished but if they are numerous, it lasts for a long time. On the pretext that there is no more fire in the place where it is extinguished, we cannot say that there were places where it burns for a long time.

The interpretation is the same in regard to the dimensions of the Buddha's radiance (*buddhaprabhā).*

CHAPTER LII: ELIMINATION OF THE TRIPLE POISON

First Section ELIMINATING THE THREE POISONS

Sūtra (cf. Pañcaviṃśati, p. 34, l. 10-15; Śatasāhasrikā,p.114, l. 3-10). – The bodhisattva must practice the perfection of wisdom if he envisages the following: "When I have attained supreme complete enlightenment, may there be no desire, no hatred, no delusion in my buddha-field and may even the name of the triple poison be absent" and, "From then on, may all beings be endowed with wisdom so that they recognize: "Good is generosity! Good is discipline! Good is self-mastery! Good is continence! Good is non-violence toward living beings!" (*Bodhisattvena mahāsattvaivam upaparīkṣamaṇena 'kim iti me 'nuttarāṃ samyaksaṃbodhim abhisaṃbuddhasya tatra buddhakṣetre rāgadveṣamohā na bhaveyus triviṣaśabdo 'pi na bhaved iti, 'kim iti sarvasattvā evaṃrūpayā prajñāyā samanvāgatā bhaveyur yad evaṃ jānīran sādhu dānaṃ sādhu damaḥ sādhu saṃyamaḥ sādhu brahmacaryaṃ sādhv avihiṃsā sarvaprāṇibhūteṣv' iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Triviṣakṣaya

I. ELIMINATING THE THREE POISONS FROM THE KṢETRA

Question. – If the universe [in question here] is free of the three poisons (*triviṣa*) as well as the name (*śabda*) of these poisons, why is the Buddha born there?

Answer. – Desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*) are called the three roots of evil (*akuśalamūla*):[295] these are the dharmas that have the realm of desire (*kāmadhātvavacara*) as their domain. When the Buddha speaks of desire, hatred and delusion, it is a question of [the roots of evil] belonging to the desire realm, but when <2344> he speaks of afflicted ignorance (*kliṣṭāvidyā),* the latter penetrates all three realms.[296]

There are buddha-fields that contain only (*kevalam*) men of desire: for these beings the bodhisattva [here] wishes that, at the time when he becomes Buddha, "in his universe there will be neither the three poisons (*triviṣa*) nor even the name of the three poisons (*triviṣaśabda*)." But there are also pure buddha-fields (*pariśuddhabuddhakṣetra*) that contain only non-regressing bodhisattvas (*avaivartika*) with body born from

[295] Dīgha, III, p. 214; Anguttara, I, p. 201: *Tīṇi akusalamūlāni. Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.*

[296] Afflicted ignorance (*kliṣṭāvidyā)* is present in the triple world: it is not *moha*, the root of evil but, more precisely, *saṃmoha*, confusion, in regard to the truths: cf. Kośa, V, p. 71.

the fundamental element (*dharmadhātujakāya*); they no longer have any passions (*kleśa*) but retain only the traces (*vāsanā*);[297] for them the bodhisattva wishes that "even the name of the triple poison will be absent in his universe."

Some say: When the bodhisattva formulates the vow to save all beings, beings are really not all saved. Similarly here, when he wishes that in his universe there would not be the name of the three poisons, it is clear that the three poisons will still be found there and will not be exhausted. Indeed, if there were no more triple poison, of what use would the Buddhas still be? If on earth there were no more great shadows (*tamas*) we would not need the light of the sun. As it is said in a sūtra:

[*Abhavyasūtra*].[298] – "If three dharmas did not exist, the Buddha <2345> would not be born into the world, and if these three dharmas are not destroyed, it would be impossible (*abhavya*) to escape old age, sickness and death. These three dharmas are the three poisons."

Finally, there are universes (*lokadhātu*) where beings, analyzing dharmas, say: "This is good (*kuśala*), that is not good (*akuśala*); this is bondage (*bandhana*), that is deliverance (*mokṣa*), etc.;[299] and they indulge in futile chatter (*prapañca*) about nirvāṇa of unique nature (*ekalakṣaṇa-nirvāṇa*). This is why the bodhisattva

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[297] As we have seen above, p. 1760F seq., the traces of the passions (*kleśavāsanā)* persist in the arhat and even in the avaivartika bodhisattvas of the eighth bhūmi; only the Buddha has eliminated them.

[298] *Abhavyasūtra* of the Nidānasaṃyukta, p. 204-210 (Chinese versions, T 99, no. 346, k. 14, p. 95c17-06b24; T 99, no.760, k. 28, p. 199c27-200a13) and *Abhabbo sutta* of Anguttara, V, p. 144-149. – Comparative study in E. Waldschmidt, *Identifizierung einer Handscrift des Nidānasaṃyukta aus den Turfan-Funden*, ZDMG, 107 (1957), p. 372-401; *Sūtra of the Nidānasaṃyukta*, BSOAS, XX (1957), p. 569-579.

Sanskrit: *magadheṣu nid anam / traya ime bhikṣavo dharmā saṃvidyante aniṣṭā amanāpā lokasya / katame trayaḥ / tadyathā vyādhir .... abhavyo vyādhiṃ jarāṃ maraṇaṃ prahātum /*

Pāli: *tayo bjhikkhave dhammā loke na saṃvijjeyyuṃ na thatāgato loke .... appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ /*

Transl. of the Sanskrit. – The story took place in Magadha. There are, O monks, three unpleasant, disagreeable and annoying things for the world. What are these three things? They are sickness, old age and death. If these three things, unpleasant, disagreeable and annoying to the world, did not exist, the Tathāgatas, saints, fully and rightly enlightened, would not be born in the world to throw light on the well-preached doctrine and discipline. But since the three things, unpleasant, disagreeable and annoying to the world, namely old age, sickness and death, do exist, the Tathāgatas, saints, rightly and fully enlightened, are born into the world to bring to light the well-preached doctrine and discipline. If one has not rejected three [other] things, one is incapable of avoiding sickness, old age and death. What are these three things? They are desire, hatred and delusion. If one has not rejected these three things, one is incapable of avoiding sickness, old age and death.

- The *Traité* has twice already referred to this sūtra: cf. p. 300F, n. 2; p. 543F, n. 1.

[299] On these dualistic conceptions formally condemned by the Madhyamaka, see chap. VIII of the *Vimalakīrtinirdeśa*, French transl., p. 301-318; the distinction between *bandhana* and *mokṣa* is criticized, p. 306 at top of page.

hopes [here] that, in his universe, “beings do not produce the three poisons”, knowing full well that the true nature of the three poisons (*triviṣadharmatā)* is nirvāṇa.[300] <2346>

II. ENDOWING THE KṢETRA WITH A SPECIAL WISDOM

Question. – [The bodhisattva hopes here that in his buddhakṣetra] “all beings are endowed with such a wisdom that…” What is this wisdom (*prajñā*)?

Answer. – This wisdom is the correct worldly view (*laukikī samyagdṛṣṭi*). In this correct worldly view, beings say: “There is generosity (*asti dānam*), there is [fruit of ripening] of good or bad actions (*asti sukṛtaduṣkṛtānāṃ karmāṇāṃ vipākaphalam*), there is a world here below and a world beyond (*asty ayaṃ loko ‘sti paro lokaḥ),* there are arhats.”[301] Believing in the existence of good and bad actions, <2347>, they approve of generosity (*dāna*); believing in the existence of arhats, they approve of morality (*śīla)*, they approve of concentration (*samadhi*), they approve of continence (*brahmacarya*). Having obtained the

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[300] The three poisons, *rāga, dveṣa* and *moha* are no longer to be rejected but rather to be taken, for they are themselves deliverances: *Vimalakīrtinirdeśa*, French transl., p. 156, 264, 274, 286, 289, 310.

[301] The distinction between mundane (*laukikī*) and supramundane (*lokottarā) saṃyagdṛṣrti* is canonical. Here the *Traité* reproduces almost literally the *Cattārīsakasutta* of the Majjhima, III, p. 72, l. 4-20 (compare Saṃyukta, T 99, no. 28, p. 203a21-b2).

Sammādiṭṭhiṃ p’ ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhagiyā upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā … paññindriyaṃ paññabalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgā.

Transl. – I say, O monks, there are two kinds of right view. There is an impure right view contributing to merit and ending up in a rebirth; there is a noble supramundane pure right view, constituting a member of the Path.

What is the impure right view, contributing to merit and leading to a rebirth? There is generosity, there is sacrifice, there is oblation, there is fruit of ripening of good or bad actions, there is a world down here and a world beyond, there are in the world monks and brāhamaṇas of right progress and right conduct who, having realized this world and the other world by their own superknowledge, teach them,

What is the noble pure supramundane right view, constituting a member of the path? In a man of noble mind, of pure mind who is in possession of the noble Path and cultivates the noble Path, it is the wisdom, the faculty of wisdom, the power of wisdom, the factor of enlightenment called discrimination of dharmas, the right view constituting a factor of the path.

- In contrast to the heathen (*mithyādṛṣṭika*), the man with mundane right view respects the natural (or conventional law); he believes in the efficacy of rituals, in reward for good and punishment for evil, in the future life; he honors his parents and the deities; he venerates monks and brāhamaṇas. But this right mundane view is impure (*sāsrava*) because it rests on the belief in the self, in the ātman, which is a false belief. Although it contributes to gaining merit (*puṇyabhāgīya*) and leads to good rebirths in the higher destinies, it is incapable of putting an end to suffering and does not assure deliverance. On the other hand, the right supramundane view, not contaminated by belief in the self and which is a factor of the Path, is truly liberating.

power of right view (*saṃyagdṛṣṭi*), they approve of non-violence toward beings (*avihiṃsā sarvaprāṇibhūteṣu*). This mundane correct view (*laukikī samyagdṛṣṭi*) is the root (*mūla*) of wisdom free of impurities (*anāsravā prajñā).*

This is why the bodhisattva wishes here that the name of the three poisons is not found in his field.

Desire (*rāga*) is of two kinds: bad desire (*mithyārāga*) and simple desire; hatred (*dveṣa*) is of two kinds: bad hatred (*mithyādveṣa*) and simple hatred; delusion (*moha*) is of two kinds: bad delusion (*mithyāmoha*) and simple delusion.

Beings who are the victims of the three kinds of bad poisons (*mithyāviṣa*) are difficult to convert and save; those who are victims of the three kinds of simple poisons are easy to save. When the Prajñāpāramitāsūtra speaks here of "eliminating the name of the three poisons", it is a matter of eliminating the name of the three bad poisons.

As for the five expressions: "Good is generosity! (*sādhu dānam*), etc."[302] [used here by the sūtra], see what has been said above (p. 504-506F) in the *Fang-kouang* chapter (Raśmipramokṣa).

Saddharmāvipralopa

Second Section PREVENTING THE DISAPPEARANCE OF THE HOLY DHARMA

Sūtra (cf. Pañcaviṃśati, p. 34, l. 16-17; Śatasāhasrikā, p. 114, l. 11-12). – The bodhisattva must practice the perfection of wisdom if he wishes that, after his parinirvāṇa, there will be neither the disappearance of the Holy Dharma nor [**313a**] even the name of this disappearance *('Kim iti me parinirvṛtasya saddharmāntardhānaṃ na bhaved antardhānaśabdo 'pi na baved iti prajñāpāramoitāyāṃ śikṣitavyam*).

Śāstra. - <2348>

Question. – If even the Buddha who is the king of the Dharma must disappear, why should his Dharma not disappear?

Answer. – As I have already said above, this was a wish (*praṇidhāna*) of the bodhisattva, but is not itself realizable.

302 The series of approvals introduced by *sādhu* is a stock phrase, present in the Prajñāpāramitā sūtras in the form of many variations: cf. Pañcaviṃśatim p., 10,l. 7-8; 34, l. 14-15; Śatasāhasrikā, p. 19, l. 7-8; 114, l. 8-9. The formula of Saṃghabheda, I, p. 73, l. 19-20 (*sādhu damaḥ sādhu saṃyamaḥ sādhv arthacaryaḥ sādhu kuśalacaryaḥ sādhu kalyāṇacaryaḥ)* is almost the same as that of Mahāvadānasūtra, ed. E. Waldschmidt, p. 128, For the Pāli wording, more developed, see Dīgha, II, p. 28, l. 31-33.

1) All conditioned dharmas (*saṃskṛtadharma*) are the result of a complex of causes and conditions (*hetupratyayasāmagrīsamutpanna*); how then would they subsist eternally (*nityastha*) and not perish?

The Buddha is like the full sun and the Dharma like the light that remains at the setting of the sun; why would this remaining light at sunset not disappear? It is only because the Dharma lasts for a long time and nobody sees it disappear that it is said not to disappear.

2) Moreover, the bodhisattva [of whom the Prajñāpāramitāsūtra is speaking here] sees that among the Dharmas preached by the Buddhas, some remain for a long time (*cirasthitika*) and others do not. Thus the Dharma of Buddha Káśyapa lasts seven days; the Dharma of Buddha Śākyamuni lasts for a thousand years.[303] This is why the bodhisattva makes the following wish: "Although my Dharma is conditioned (*saṃskṛta*), I wish that it will be prolonged and not disappear, like fire (*agni)* that, on finding fuel (*indhana*), continues uninterruptedly."

3) Moreover, the Dharma of the Buddhas is the true nature of dharmas (*dharmāṇāṃ dharmatā).* Now this true nature is without production (*anutpāda*), without destruction (*anirodha*), without interruption (*anuccheda*), without permanence (*aśāśvata*), without one-ness (*anekārtha*), without multiplicity (*anānārtha*), without coming (*anāgama*), without going (*anirgama*),‘[304] without grasping (*anupādāna*), without agitation *(āniñjya*), without attachment (*asaṅga*), without support (*anāsraya*), non-existent (*asat*), like nirvāṇa. Dharmatā being like that, how could it disappear (*antardhāna*)?

Question. – Dharmatā being like that, all the buddhadharmas are necessarily without destruction (*anirodha*).

Answer. – Defined in this way, the true nature of dharmas (*dharmāṇāṃ dharmatā)* is indestructible. Nevertheless, there are people who, out of false conceptualization (*saṃkalpa*),[305] grasp characteristics in things <2349> (*dharmeṣu nimittāny udgṛhṇanti*) - characteristics of cessation, etc. (*vināśādilakṣaṇa*) – and resort to dualistic theories, believing in disappearances (*antardhāna*). But in the true nature of things (*dharmāṇāṃ dharmatā)* there is no disappearance.

4) Finally by practicing the obstacle-free (*anāvaraṇadharma*) prajñāpāramitā, the bodhisattva accumulates immense qualities (*aprameyaguṇa*) and, conforming to his original vow (*pūrvapraṇidhāna*), his Holy Dharma continues [in time] and nobody sees it disappear. However, everything happens like the shooting of the bow and arrow: when the archer shoots an arrow up into the air, the arrow goes far and, even though nobody sees it disappear, it necessarily finally drops.[306]

Buddhanāmaśravaṇa

[303] After Śākyamuni's parinirvāṇa, his Dharma persists for a thousand years: the Dharma properly called (*saddharma*, tcheng-fa) lasts 500 years and the counterfeit Dharma (*pratirūpakadharma*, siang-fa) for another 500 years. On the disappearance of the Holy Dharma of Śākyamuni, see details in Lamotte, *Histoire de bouddhisme indien*, p. 210-222.

[304] These are the eight 'not's' of Nāgārjuna: cf. p. 326F; 1638F, n.4.

[305] Here again Kumārajīva uses the characters *yi-siang-fen-pie* to translate *saṃkalpa*.

[306] An example already used above, p. 1261F.

Third Section BRINGING INNUMERABLE BEINGS TO ABHISAṂBODHI BY HEARING THE NAME OF THE BUDDHAS

PRELIMINARY NOTE

This is the last wish formulated by the bodhisattva presented here by the Prajñāpāramitāsūtra.

This is a bodhisattva who has made the resolution (*cittotpāda*) to attain abhisaṃbodhi some day and, by virtue of that, to become fully and completely enlightened. The sūtra gives neither the name of this bodhisattva nor the name he will take once he becomes buddha. The bodhisattva formulates the following wish: "When I shall have attained abhisaṃbodhi, may beings living in each of the ten directions in universes as numerous as the sands of the Ganges also be settled into abhisaṃbodhi as soon as they hear my name." Only the hearing of the name (*nāmadheya*) is required; there is no question of meditation or of recollection (*anusmṛti*) of the name or of vocal invocation.

In order to realize this wish, the bodhisattva must "practice the perfection of wisdom" (*prajñāpāramitāyāṃ śikṣitavyam*), i.e., conceive it and practice it in the spirit of the prajñāpāramitā.

From the point of view of relative truth, this wish is unrealizable. No buddha has ever saved all beings at one time, whether by the hearing of his name or by any other means. The proof of this is that in the innumerable universes distributed throughout the ten directions, buddhas have appeared, now appear, and will appear forever in order to save beings from old age, sickness and death. If the whole world had been saved once and for all, the appearance of buddhas would be useless.

On the other hand, from the point of view of absolute truth, the wish formulated here by the bodhisattva is completely realizable; furthermore, it has already been realized. How does the bodhisattva practice it? By practicing the prajñāpāramitā. What is there to say? The answer is given to us by the sūtra itself (Pañcaviṃśati, p. 38, l. 16-39, l. 1; Śatasāhastikā, p. 119, l. 18-120, l. 5):

Tathā hi kṛtrimaṃ nāma pratidharmam / te ca kalpitāḥ / āgantukena nāmadheyena vyavahrīyante / tāni bodhisattvaḥ prajñāpāramitāyāṃ caran sarvanāmāni <2350> na samanupaśyaty asamanupaśyan nābhiviśate / punar aparaṃ Śāriputra bodhisattvaḥ prajñāpāramitāyāṃ carann evam upaparīkṣate nāmamātram idaṃ yaduta bodhisattva iti / nāmamātram idaṃ yaduta bodhi iti / nāmamātram idaṃ yaduta prajñāpāramiteti / nāmamātram idaṃ yaduta prajñāpāramiāyāṃ caryeti /

"Actually the name is fictive; it is an anti-dharma; the things [which it designates] are imaginary and expressed by a sound which is foreign to them. The bodhisattva engaged in the perfection of wisdom does not consider all these names and, not considering them, does not become attached to them. Furthermore, O Śāriputra, the bodhisattva engaged in the perfection of wisdom determines this: bodhisattva is only a name, bodhi is only a name, buddha is only a name, prajñāpāramitā is only a name and the practice of prajñāpāramitā is only a name."

That being so, the bodhisattva who wishes to lead all beings to abhisaṃbodhi and buddhahood by the simple hearing of his name is the victim of an illusion, since beings, the buddha, abhisaṃbodhi and the bodhisattva himself are purely imaginary. The prajñāpāramitā, itself only a name, is the absence of all illusion, or in other words, the destruction of wrong views. That is the truth!

Empty of content though it may be and precisely because it is empty of content, the Truth is liberating: *Veritas liberabit vos*. It is omnipotent and there is no wish that it cannot realize, for the good reason that there is no wish to be realized.

The buddhas and the great bodhisattvas of the tenth bhūmi who have the Prajñāpāramitā as mother and the Dharmadhātu as body are mingled with the Truth and, like it, are all-powerful.

The hearing of the name of the buddhas (*nāmadheyaśravaṇa*) naturally is followed by a reflection (*manasikāra*), more or less prolonged, on these same buddhas, and this reflection is often followed by an oral invocation *(ākranda*), "Namo buddhāya".

The spiritual practice of buddhānusmṛti commonly practiced by monks and lay people begins with a settling of the mind (*samādhi*) on the ten names (*adhivacana*) of the buddhas (cf. p. 124-144F; 1340-1342F): it is placed among the dharmas of the Path leading to nirvāṇa.

Pure Land Buddhism has been the subject of much research recently. The Japanese production has reached unimaginable proportions and H. Nakamura has reported on it in *Survey of Mahāyāna Buddhism*, Journal of Intercultural Studies, no. 3, 1976, p. 112-120. The primordial aim of this religious movement has been to assure its adherents a rebirth in the paradise of the buddhas without, nevertheless, excluding access to complete perfect enlightenment at a much later date. The method proposed to realize these objectives is presented as being easy and the names of the buddhas plays a major role in it. In order to take rebirth in Sukhāvatī, the Western Paradise, it is necessary first to hear the name of the Buddha Amitabhā or Amitayus, but this is only a prior condition. Next, it is necessary - and this is essential - to dedicate to it a mind free of any distraction (*avikṣipta*). Opinions differ on the length of this reflection (*manasikāra*) or this commemoration (*anusmṛti*): for some, one single thought (*ekacitta*), i.e., a single mind-moment, is enough; others say that it should continue for ten thoughts, for one day and one <2351> night, for ten days and ten nights, or even that it should be prolonged indefinitely. This commemoration sees its efficacy increase if it takes place at the moment of death (see above, p. 1534-1539F) and if the ascetic formulates the vow (*praṇidhāṇ*a) to be reborn in Sukhāvatī. In return for this, the dying person will see, coming to him, the Buddha Amitābha surrounded by a saṃgha of bhikṣus and bodhisattvas and, after his death, will accede to the Western Paradise. However, this favor will be denied to those who have committed the five sins of immediate retribution *(ānantarya*) or who have rejected the Holy Dharma (*saddharmapratikṣepa*): cf. the Small Sukhāvatīvyūha, ed. U. Wogihara, p. 202, l. 11-19; Large Sukhāvatīvyūha, ed. A. Ashikaga, p. 13, l. 22-14, l. 8.

The Amida soteriology is complex; in it, the hearing of the name and commemoration of the buddhas, the wish to be reborn in the Pure Land, the mind at death, the personal intervention of Amitābha, and the exclusion of the biggest wrong-doings occur in turn. The two Sukhāvatīvyūhas, both in their original Indian form as well as in the numerous Chinese and Tibetan versions, have, in time, undergone important

revisions, mainly in regard to the number of vows formulated by the bodhisattva Dharmākara when he ‘adorned’ his future buddha-field. This composite character in Amidism poses a mass of delicate questions the description of and often the solution to which may be found in K. Fujita, *Genshi Jßdo Shisß na Kenkyū* (Studies on Early Pure Land Buddhism), 1979.

In the Chinese and Japanese extensions of Amidism, a growing importance is attached to the oral invocation of Amita. See P. Demiéville, *Sur la pensée unique*, in BEFEO, XXIV, 1924, p. 231-246; G. Renondeau, *Le Bouddhisme japonais*, in Encyclopédie de la Pléiade, History of Religions, I, p. 1337-1340: the articles devoted to Amita in Encyclopedia of Buddhism of Ceylon, I, p. 434-463. – In the 10th century, Kßya (903-972) traveled through Japan proclaiming the name of the Buddha of the West. Incessantly repeated according to Hßnen (1133-1212), piously pronounced only once according to Shinran (1173-1262), accompanied by dance according to Ippen (1239-1289), the *nembutsu* became, solely by the power of Amita and in the absence of any merit, the main if not the only means of salvation. The adept who pronounces it is assured of being reborn after death in the Western Paradise. The *nembutsu* works its effects *ipso facto* and infallibly, like a sacrament.

The bodhisattva whom the Prajñāpāramitāsūtra presents here formulates a wish both more simple and more ambitious, more simple in method - for it is a matter of only the hearing of the name (*nāmadheyaśravaṇa*) – and also more ambitious in method - for the goal is not to be reborn collectively in the Pure Land, but to establish all beings in the abhisaṃbodhi of the buddhas. This goal is attained only in the perspective of the perfection of wisdom, the view of emptiness.

Is the hearing of the name, like ‘the adoration of the Buddha Amita’ (Nan-wou-a-mi-t’o-fo, namo-amidabutsu) the only means of salvation, infallible and producing its effect immediately by the sole fact of being pronounced? Is it not, amongst many others, an adjuvant to bodhi, useful certainly, but not indispensable, the practice the success of which is not necessarily guaranteed and producing its result only after the event?

The question arose for those who had access to sutras of tendencies as different as, on the one hand, the Prajñāpamaramitās and, on the other hand, the Sukhāvatīvyūhas. This was the case for the author of the *Traité* who, throughout <2352> his commentary, cites these texts abundantly. Forced to take a position, he refuses to recognize the unconditional value of a *nembutsu* in the hearing of the name. Here is what his reasoning will be:

1) The hearing of the name is not the unique means of realizing abhisaṃbodhi. The buddhas save beings by various means, the most common of which is preaching the Dharma (*dharmadeśana*). But there are others: emitting rays, performing miracles, spreading perfumes, producing sounds, etc.

2) None of these means is infallible, for the capacities and dispositions of beings to be converted must be taken into account. Thus, Śākyamuni who appeared in an impure land and at a bad age, increased his preaching but did not always convince his auditors. The inhabitants of Magadha criticized him and his cousin Devadatta accused him of charlatanism.

3) It is not enough to hear the word 'buddha' in order to obtain bodhi: in order to come to this final outcome, Sudatta and Śaila had to receive in addition the admonitions and instructions of Śākyamuni.

4) The hearing of the name and access to abhisaṃbodhi are not mingled in one single moment of mind: at the best, the hearing will be the immediate antecedent (*anantarapratyaya*) to abhisaṃbodhi.

In conclusion, the hearing of the name does not act as a talisman or a magical formula; it is not the unique and infallible means to realize great enlightenment instantaneously. It may be compared to the slight cleavage that makes an already ripe fruit to fall, to the drop of water that makes a vase that is already full to overflow.

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Sūtra (cf. Pañcaviṃśati, p. 34, l. 16-18; Śatasāhasrikā, p. 114, l. 14-16). – The bodhisattva must practice the perfection of wisdom if he envisages the following: "When I attain supreme complete enlightenment, may beings, in each of the ten directions in universes as numerous as the sands of the Ganges, be established as soon as they hear my name in supreme complete enlightenment" (*Bodhisattvena mahāsattvenaivam upaparīkṣamāṇena 'kim iti me 'nuttarāṃ samyaksaṃbodhim abhisaṃbuddhasya, saha śravaṇena me nāmadheyasya, ye daśasu dikṣu gaṅgāna-dīvālukopameṣu lokadhātuṣu sattvās te niyatā bhaveyur anuttarāyāṃ samyaksaṃbodhāv' iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE TWO KINDS OF BUDDHA

Question. – Some people are born in a time when one can meet a Buddha and when the Buddha's Dharma is present; however, sometimes they fall into hell (*niraya*). This was the case for :

T'i-p'o-ta (Devadatta),[307] <2353>

Kiu-kia-li (Kokālika),[308]

Ho-to che-tseu (Hastaka Śākyaputra),[309] etc.

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307 Cf. p. 407F, note.

308 The lies of Kokalika followed by his fall into hell have already been noted, p. 63F, and told in full, p. 806-813FF.

309 Above, p. 693F, the *Traité* has already mentioned a certain *Ho-to* (Hastaka) along with Devadatta. The former, I [Lamotte] think, perhaps wrongly, should be replaced by Udraka Rāmaputra. The transcription *Ho-to che-tseu* which is found here shows that it is a question of Hastaka Śākyaputra (in Pāli, Hatthaka Sakyaputta) distinct from many other Hastakas mentioned in the scriptures and particularly Hastaka Āṭavika whose story is told above, p. 562-565F.

Hastaka Śakyaputra appears in the Vinayas in regard to the first Pātayantika dealing with lying: Pāli Vin, IV,p. 1-2 (cf. Comm. of the Dhammapada, III, p. 390-391); Mahīśāsaka Vin.., T 1421. k. 5. p. 37b12-37c6; Dharmaguptaka Vin., T 1428, K. 11, p. 634a6-634c10; Sarvāstivādin Vin., T 1435, k. 9, p. 63b12-64a5. Here is the transl. of the latter source, the most detailed:

They fell into hell because the three bad dharmas <2354> (*akuśaladharma*) – rāga, dveṣa and moha] – covered their minds. But then how can the Prajñāpāramitāsūtra say here that, in the absence of the Buddha, in universes as numerous as the sands of the Ganges, it is enough to hear the name of a buddha (*buddhanāmadheyaśravaṇa*) to attain abhisaṃbodhi?

The Buddha was dwelling at Śrāvastī. At that time in southern India, there was a master in the art of debate; his belly was covered with sheets of copper and he wore a lamp on his head. He came to Śrāvastī and people asked him why he was [armor-clad] in such a way. He answered: "My wisdom is strong and I am afraid that my belly might burst." He was also asked why he carried a lamp on his head and he replied that it was to light up the darkness. People said: "You foolish brāhmaṇa, the sun lights up the whole continent; why do you talk about darkness?" He answered: "Don't you know there are two kinds of darkness? One is when the light of the sun and the moon are absent; the other is delusion (*moha*), when the light of wisdom (*prajñā)* is absent." People said: "It is because you have not seen the bhikṣu *Ho-to che-tseu* (Hastaka Śākyaputra) that you talk that way. If you had seen and heard him, the rising of the sun would be shadows and the night would be the sun-rise." Then the inhabitants of the city begged the bhikṣu Hastaka Śākyaputra to come and debate with the brāhmaṇa. Hastaka, hearing this invitation, became despondent but could do no other than to start out for the city.

On the way, he saw two rams fighting. He took this as an omen and said to himself: "This ram is the brāhmaṇa, this other ram is me." Seeing that the ram that represented himself was losing, he became more depressed. Following on his way, he saw two bulls fighting and said to himself: "This bull is the brāhmaṇa, the other bull is myself"; here again the bull that represented himself was losing. Continuing on his way, he saw two men fighting and he said to himself: "This man is the brāhamaṇa, that man is myself." Again the man representing himself was the loser. About to enter the debate hall, he saw a woman carrying a pitcher of water, but the pitcher broke and the water spilled out. He thought: "I see bad omens: I cannot avoid defeat." Nevertheless, unable to do anything else, he entered the house. There, on seeing the eyes and the face of the debate master, he understood that he would be vanquished, and his grief was extreme. He went to sit down and when it was announced that the debate could begin, he answered: "For the moment I am a little sick; wait until tomorrow." Having said that, he went [to the Jetavana in Śāravastī] where he had a place to live. In the last watch of the night (*paścime yāme*), he left to go to Rājagṛha.

The next day, the inhabitants [of Śrāvastī] gathered together; they waited for Hastaka for a long time but he did not appear. The time having passed, they went to the Jetavana and began to look for him (*anveṣaṇa*). The bhikṣus [in Jetavana] told them: "During the last watch of the night, Hastaka took his robe and his bowl (*pātracīvaram ādāya*) and went away." Hearing this, the citizens blamed Hastaka in many ways (*anekaparyāyeṇa vigarhanti*), saying: "How can a bhikṣu lie thus?" One man told it to a second, the second to a third and so on, and so [Hastaka's] bad name spread throughout the city. Then the bhikṣus of little desire (*alpeccha*) who were simple (*alpakṛtya*) and kept the precepts strictly (*dhūtavādin*) took their robe and bowl and entered the city to beg their food (*piṇḍāya*). Hearing about the affair, they were displeased and after their meal they went to tell the details to the Buddha (*tair etat prakkaraṇaṃ bhagavato vistareṇārocitam*).

Then, for this reason [and in this circumstance], the Buddha called the assembly of bhikṣus together (*atha bhagavān etasmin nidāna etasmin prakaraṇe saṃghaṃ saṃnipātayati*). He blamed [Hastaka] in many ways, saying: "How can a bhikṣu lie in this way?" Having blamed him in many ways, he said to the bhikṣus: "In view of ten advantages, I promulgate the following rule for bhikṣus (*daśānuśaṃsān pratītya bhikṣūṇāṃ śikṣāpadaṃ prajñāpayiṣyāmi*) and from now on this rule must be worded thus (*adyāgreṇa caitac śikṣāpadam uddeṣṭavyam*): If a bhikṣu lies knowingly, he commits a pātayantika (*saṃprajānamṛṣāvādāt pātayantikā)."*

Answer. – Above (p. 513F, 1805-1806F, 1818F, 1889F, 1907F, 1940F, 2238F, 2311F, 2322F), I have already said that there are two kinds of Buddhas: *i*) the Buddha with the body born of the fundamental element (*dharmadhātujakāya*); [**313b**] *ii*) the fictive Buddha (*nirmāṇabuddha*) who adapts himself to the sufferings of beings. In speaking of the *dharmadhātujakāya* Buddha, we say that it is enough to hear his name to find salvation; in speaking of the *nirmāṇakāya* Buddha who is adapted to beings, we say that in accordance with their karmic cause and conditions, some beings, even though they are dwelling with this Buddha, fall into hell.

There is no-one that this *dharmadhātukakāya buddha* cannot save (*paritrāṇa*), no wish (*praṇidhāna*) that he cannot fulfill (*paripūraṇa*). Why? Because for innumerable (*aprameya*) incalculable (*asaṃkhyeya*) kalpas he has accumulated all the roots of good (*kuśalamūla*) and all the good qualities (*guṇa*). His omniscience (*sarvajñatā*) is unhindered (*anāvaraṇa*) and complete (*saṃpanna*).

The devas and the great bodhisattvas rarely see it. Like the cintāmaṇi, it is hard (*durdṛśa*) to see and hard to acquire (*durlabbha*) it, but those who do see it have their wishes fulfilled. – It is like the sudarśa(?) plant: those who see it escape from all their misfortunes. – It is like the cakravartin king: people who see him do not lack wealth (*dhana*). – It is like Śakradevendra: people who see him obtain <2355> all their desires (*yatheccham*).[310] – It is like Brahmadevarāja: beings who depend on him chase away all their fears (*bhaya*).

People who commemorate (*anusmaranti*) the name of the bodhisattva *Kouan-che-yin* (Avalokiteśvara) are freed from all danger;[311] all the more so if they commemorate the *dharmadhātujakāya buddha*.

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310 See *Dhvajāgrasūtra* cited above, p. 1335-1338F.

311 The *Traité* is referring here to the Saddharmapuṇḍarīka, chap. XXIV, p. 438, l. 5-439, l. 2. The bodhisattva Akṣayamati asks the Buddha the reasons why the bodhisattva Avalokiteśvara is so named. The Buddha replies in these words:

Iha kulaputra yāvanti sattvakoṭinayutaśatasahasrāṇi yāni duḥkhāni pratyanubhavanti tāni saced avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyaṃ śṛṇuyus te sarve tasmād duḥkhaskandhāt parimucyeran / ye ca kulaputra sattvā avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyaṃ dhārayiṣyanti sacet te mahaty agniskandhe prapateyuḥ sarve te 'valokiteśvarasya bodhisattvasya mahāsattvasya tejasā tasmān mahato 'gniskandhāt parimucyeran / sacet punaḥ kulaputra sattvā nadībhir uhyamānā avalokiteśvarasya bodhisattvasya mahāsattvasyākrandaṃ kuryuḥ sarvās tā nadyas teṣāṃ sattvānāṃ gādhaṃ dadyuḥ /

Burnouf's translation. – O son of noble family, everything that exists in this world of hundreds of thousands of myriads of creatures that suffer pain, all these creatures have only to hear the name of the bodhisattva Avalokiteśvara to be freed from this great mass of suffering. If those who happen to fall into a great mass of fire recall the name of this bodhisattva-mahāsattva, they will be delivered from this great mass of fire by the splendor of the bodhisattva-mahāsattva Avalokiteśvara. If, O son of noble family, these beings happen to be carried away by the current of the rivers, if they invoke the bodhisattva-mahāsattva Avalokiteśvara, all the rivers will provide a ford for these beings immediately.

- Aside from slight grammatical differences, such as *parimucyeyuḥ* in place of *parimucyeran*, the Gilgit version, ed. S. Watanabe, p. 304, l. 6-14, presents the same text.

According to this passage faithfully rendered in Chinese by Dharmarakṣa in 286AD (T 263, k. 10, p. 128c22-129a2) and by Kumārajīva in 406 (T 262, k. 7, p. 56c6-11), a distinction must be made between hearing the name

II. HEARING THE NAME OF THE BUDDHAS

1. As a rule, Śākyamuni saves by his preaching

Question. – The Buddha Śākyamuni also participates in the body born of the fundamental element (*dharmadhātujakāya*) and is not <2356> different from [the other Buddhas]. Then, since he is present in the world, why are there still people who commit the five sins of immediate retribution *(ānantarya*), starving people (*kṣudhita*), thieves (*caura*) and other miserable people of the same kind?

Answer. – The original pact (*pūrvābhyupagama*) of the Buddha Śākyamuni was the following: "I came into a bad age and it is by teaching the Path (*mārga*) that I wish to save beings: I did not come to provide them the happiness of this world (*laukikasukha*), riches and honors." If this Buddha had wanted to use his powers to give them those things, there is nothing he could not have realized.

Moreover, among people [in the bad age], the power of their merits (*puṇyabala*) is slight and the defilements of wrongdoings are heavy: this is why they do not find deliverance as they wish (*yatheccham*).

Moreover, the Buddha at present teaches only pure nirvāṇa and nevertheless, people blame and criticize him:

[Criticisms of the Māgadhians].[312] – They said: "Why does the Buddha <2357> make so many disciples and convert (*nayati*) the populace? That is bondage (*bandhana*) as well."

(*nāmadheyaśravaṇa, wen-ming*) which liberates from the mass of suffering, its memorization (*dhāraṇa, tch'e*) which protects from fire, and its invocation by loud cries *(ākranda, tch'eng*) which saves from water.

Here the *Traité* speaks only of those who 'commemorate' (*anusmaranti*, *nien*) the name of Avalokiteśvara. In the main meaning of the word, *anusmṛti* is a mental act and not a vocal act. The *Traité* recognizes that those who commemorate the name of the great bodhisattva escape from dangers but, different from the *Lotus*, it does not say that they are liberated from the mass of suffering (*duḥkhaskanda*), a liberation which is none other than nirvāṇa, vimukti. Rather, it notes that recourse to Avalokiteśvara, profitable though it may be, is less efficacious than calling upon these depersonalized buddhas that are the dharmadhātujakāya.

[312] The numerous conversions carried out by the Buddha since his first sermons did not fail to provoke displeasure and criticisms:

Pāli Vin., I, p. 43: *Tena kho pana samayena abhiññātā-abhiññātā Māgadhikā kulaputtā bhagavati brahmacariyaṃ caranti. manussā ujjhāyanti khiyanti vipācenti: aputtakatāya paṭipanno samaṇo Gotamo, vedhavyāya paṭipanno samaṇi Gotamo, kulupacchedāya pautipanno samaṇo Gotamo. idāni anena jaṭilasahassaṃ pabbājitam, imāni ca aḍḍhateyyāni paribbājakasatāni Sañjaayāni pabbājitāni, ime ca abhiññātā-abhiññātā Māgadhikā kulaputtā samaṇe Gotamo brahmacariyaṃ carantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti:*

āgato kho mahāsāmaṇi Magadhānaṃ Giribbajaṃ /
sabbe Sañjaye netvāna, kaṃ su dāni nayissatīti //

When the Buddha converts just by preaching the Dharma, people already criticize him; what would they not say if he indiscriminately distributed the happiness of the world (*lokasukha*)?

[Criticisms of Devadatta].[313] – Wanting to have the mark of the thousand-rayed wheel (*sahasrāra cakra*) on the soles of his feet (*pādatala*), Devadatta had an iron (*ayas*) mold made, had it heated and cauterized his

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Foucher's translation. – At that time, many young people of good family in the land of Magadha embraced the religious life one after another under the direction of the Blessed One. The populace murmured and became angry: "The śramaṇa Gautama aims to bring about the absence of children, to bring about widowhood, to bring about the extinction of the family. He has just ordained as monks the thousand anchorites (*jaṭila*), then the two hundred and fifty monks of Sañjaya, and now many young people of noble family in Magadha one after another are embracing the religious life under the direction of the śramaṇa Gautama." And when these people saw the bhikṣus, they wanted to quarrel with them with this stanza:

"The great śramaṇa has come
To the capital of the land of Magadha;
He has converted all the disciples of Sañjaya;
Whom will he convert today?"

- On the same subject, see also Catuṣpariṣad, p. 394 and Mahāvastu, III, p. 90.

[313] Here the *Traité* gives a version augmented by an episode told by the Mūlasarv. Vin.: Saṃghabheda, II, p. 165-165; T 1450, k. 18, p. 191c20-192a7:

Punar api devadattaḥ ajātaśatroḥ katayati: tvaṃ mayā rājye pratiṣṭhāpitaḥ: tvam api māṃ buddhatve pratiṣṭhāpaya iti; sa kathayati: bhagavataḥ cakraṅkapādatalacihnatā lakṣaṇam asti; tava tu cakraṅkapādatalacihnatā nāti iti; sa kathayati: aham cakraṅkapādatalacihnam abhinirvartayāmi iti; tena ayaskārā āhūya uktāḥ: śakṣyatha mama pādatale cakraṅkaṃ kartum? iti; te kathayanti: ārya <yadi> śaknoṣi vedanāṃ ṣodhum iti; sa kathayati: kuruta, śakṣyāmi iti; te saṃlakṣayanti: balavān eṣaḥ; yady evam evāṅkyāmaḥ, sthānam etad vidyate yat pārṣṇiprahāreṇa asmān jīvitād vyaparopayiṣyati; iti taiḥ kanthāṃ chidrayitvā uktaḥ: ārya anena kanthāchidreṇa pādau praveśaya iti; tena kanthādhidreṇa pādau praveśitau; ayaskārir agnivarṇaṃ cakraṃ kṛtvā pādāv aṅkitau; sa duḥkāṃ tīvrāṃ kharāṃ kaṭukḥa, amanāpāṃ vedanāṃ vedayate; bhikṣubhiḥ kokālikaḥ pṛṣṭaḥ: kutra devadattaḥ? sa kathayati: amuṣmin pradeśe cakrāṅkapādacihnatām abhinirartayati iti; bhikṣavas taṃ pradeśaṃ gatāḥ; tair asau śruto duḥkhavedanārto vikrośan; te bhagavatsakāśam upasaṅkrāntāḥ.

Transl. – Furthermore, Devadatta said to Ajātaśatru: "I have established you in kingship; now in turn you establish me in buddhahood." Ajātaśatru answered: "The Blessed One has the sign of a wheel on the soles of his feet, you do not."- Devadatta replied: "I will make one" and he called some ironworkers and asked them: "Can you make me the mark of a wheel on the soles of my feet?" The answered: "Yes, Lord, if you are able to withstand the pain." – "Do it then", said Devadatta, "I will withstand it."

The ironworkers commented as follows: "This man is strong; if we mark him in this way, it is possible that with one blow of his heel, he can take our lives." And so, having made a hole in the wall, they said to Devadatta: "Lord, put your two feet through this hole in the wall." This Devadatta did, and the ironworkers heated a wheel white-hot and marked his two feet. Devadatta felt the sharp, violent, biting, unpleasant feeling.

The bhikṣus asked Kokālika: "Where is Devadatta?" Kokālika answered: "In a certain place, he made the mark of the wheel on the soles of his feet." The bhikṣus went to that place and heard Devadatta who was howling with pain. The bhikṣus went to the Blessed One.

feet withy it. Wounded by the cauterization, he was howling with pain. Ānanda heard him, burst into tears and said to the Buddha: "My brother is going to die; may the Buddha save him out of pity!"

The Buddha extended his hand and felt Devadatta's body, uttering this oath of truth (*satyopayācana*): "If it is true that I consider Rāhula and Devadatta equal [in my affection], may Devadatta's suffering disappear." Immediately Devadatta's pain disappeared. Devadatta grasped the hand [extended to him], examined it and recognized that it was the hand of the Buddha. Then he made the following statement: "The son of Śuddhodana assures his livelihood (*jīvitaṃ kalpayati*) by this medical trick."[314] The Buddha said to Ānanda: "Do you see Devadatta? How could he be saved when he nourishes such feelings?" [**313c**]

- The people of the fortunate ages do not have such faults (*doṣa*), but a being like Devadatta cannot be saved by the happiness of this world (*lokasukha*). All kinds of stories (*nidāna*) on this subject have been told in full above (p. 868-878F).

2. The Buddhas do not save solely by the hearing of their name

Furthermore, the bodies of the Buddhas are innumerable (*aprameya*), incalculable (*asaṃkhyeya*) and dissimilar in aspect (*nānāvidhākāra*):

1) There are Buddhas who, by preaching the Dharma (*dharmadeśana*) to beings, make them obtain abhisaṃbodhi.

2) There are Buddhas who emit immense rays (*apramāṇaraśmin* <2359> *pramocayanti*) and the beings who encounter them obtain abhisaṃbodhi.[315]

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[314] Compare Saṃghabheda, II, p. 94: *Tato Bhagavatā gajabhujasadṛśaṃ bāhum abhiprasārta gṛdhrakūtaṃ parvataṃ bhittvā … karaṃ devadattasya sthāpayitvā satyopayācanaṃ kṛtam: yena satyena yathā rāhulabhadre priye ekaputrake cittam amūnānadhikaṃ tathaiva devadatte tena satyena rujā śamaṃ gacched iti. satyopayācanakālasamanantaram eva devadattasya rujā praśantā sa … bhagavataḥ pāṇiṃ nirīkṣate … ; sa saṃlakṣayati: śramaṇasya gautamansya pāṇir iti … tathāpi buddhamahātmyo-paśāntarujaḥ kathayati: śobhanaṃ te siddhārtha vaidyakam adhigatam; śakṣyasy anena jivikāṃ kalpayitum iti*.

Transl. – Then the Blessed One extended his arm like the trunk of an elephant, made it pass over Vulture Peak Mountain and placed his hand on Devadatta, uttering this oath of truth: "If it is true that I have exactly the same feelings towards Devadatta as I have for my dear only son Rāhulabhadra, by virtue of this truth may the torment that Devadatta feels be pacified. "As soon as he had uttered these words of truth, Devadatta's pain subsided. Devadatta examined the hand of the Blessed One and recognized it as that of the monk Gautama. Even though his torment had been pacified by the kindness of the Buddha, Devadatta said to him: "The medical skill, O Siddārtha, that you have acquired is marvelous; you will be able to ensure your livelihood by it."

On the Buddha's gesture of passing his hand across a wall or a rock face to cure Devadatta or to reassure Ānanda frightened by a vulture, cf. Si-yu-ki, T 2087, k. 9, p. 921b8-15; Fa hien tchouan, T 2085, p. 862c21-24; A. Foucher, AgbG, I, p. 497-499 and fig. 249.

[315] See p. 456F.

3) There are Buddhas who, by their superknowledge of magic *(ṛddhyabhijñā)* and their miracles (*prātihārya*) direct the minds of beings, and the latter obtain abhisaṃbodhi.

4) There are Buddhas who show only their form bodies (*rūpakāya*) and beings obtain abhisaṃbodhi.[316]

5) There are Buddhas who emit sweet perfumes from all their hair-pores (*romakūpa*) and the beings who smell them obtain abhisaṃbodhi.[317]

6) There are Buddhas who, by giving food to beings, make them obtain abhisaṃbodhi.

7) There are Buddhas whom it is sufficient to commemorate (*anusmaraṇamātreṇa*) to obtain abhisaṃbodhi.

8) There are Buddhas who, by the sounds (*śabda*) made by plants (*tṛṇakāṣṭha*), do the work of the Buddhas (*buddhakārya*) and lead beings to obtain abhisaṃbodhi.[318]

9) There are Buddhas whose name people hear (*nāmādheyaṃ śṛṇvanti*) and they thus obtain abhisaṃbodhi. It is in regard to these Buddhas that the bodhisattva says here: When I become Buddha, may those who hear my name find the Way (*uttāraṇa*).”[319]

3. The hearing of the name alone is insufficient to produce abhisaṃbodhi

Moreover, the hearing of the name (*nāmadheyaśravaṇa*), by itself, is not enough to obtain abhisaṃbodhi. After having heard the name <2360> [of the Buddhas], one practices the Path and only afterwards does one obtain the way (*uttāraṇa*).

[*Sudatta's bodhi*].[320] – Thus the eminent (*śreṣṭhin*) *Siu-ta* (Sudatta) first heard the name of the Buddha, rejoiced in his heart, went to the Buddha, heard the Dharma and thus obtained bodhi.

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[316] Śākyamuni showed his tongue and his cryptorchidia to the brāhmaṇas Ambaṭṭha, Brahmāyu and Sela (cf. p. 275F, n. 1: 1667F) his chest and his armpits to the nirgrantha Satyaka (p. 1665-66F, and notes).

[317] When the buddha Amitābha, in the form of the bhikṣu Dharmākara, carried out the bodhisattva practices, a lotus perfume came from all his pores of his skin and all kinds of food and drink flowed from the palms of his hands. Cf. Large Sukhāvatī, ed. A. Ashikaga, p. 25-26: *Tasya sarvaromakūpebhya utpalaghandho vāti sma …; savānnapānakhādyabhojyalehyarasābhinirhārāḥ sarvopabhogaparibhogābhinirhārāś ca pāṇitalābhyāṃ prasyandantaḥ prādurbhavanti sma*.

[318] In Amitābha's paradise, the trees shaken by the wind produce articulated sounds, sweet and enchanting, which serve as predictions. Cf. Large Sukhāvatī, p. 32: *Vātena preritānāṃ ca vṛkṣāṇāṃ valgumanojñānirghoṣo niścaraty asecanako 'pratikūlaḥ śravaṇāya*.

[319] Here *tou* may be rendered by 'safety' but the translation 'way' or 'passage' is less compromising. The character *tou* serves to translate the Sanskrit words *pāramitā* and *uttāraṇa*: cf. G. M. Nagao, *Index to the Sūtrālaṃkāra*, II, p. 234a.

[320] Sudatta, better known by he name of Anāthapiṇḍada (in Pāli, Anāthapiṇḍika), heard a friend pronounce the word 'buddha' three times, but that was not the reason that determined his conversion. He attained, not the bodhi of the

[Śaila's bodhi].[321] – Also, the brāhmaṇa *Che-yi-lo* (Śaila) <2361> first heard the name of 'Buddha' at the home of the jaṭila-brahmacārin *Ki-ni-ye* (Keṇiya); his mind was overjoyed; he went straight to the Buddha; he heard the Dharma and obtained bodhi. <2362>

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arhats but the fruit of srotaāpanna, when, on the next day, the Buddha gave him the graded instructions meant for lay people.

On the conversion of this famous individual, see the *Sudatta sutta* in Saṃyutta, I, p. 21-212, and the Saṃyuktāgamas, T 99, no. 592, k. 22, p. 157b18-158b23; T 100, no. 186, k. 9, p. 440b2-441a26; the Pāli Vin., II, p. 154-157; the Mahīśāsaka Vin., T 1421, k. 25, p. 166b9-167b4; the Dharmaguptaka Vin., T 1428, k. 50, p. 938b20-939a27; the Sarv. Vin., T 1435, k. 34, p. 243c20- 244b15; the Mūlasarv. Vin., Saṃghabheda, ed. Gnoli, I, p. 166-170, and Śayanāvastu, ed. R. Gnoli, p. 14-18.

Having come to Rājagṛha on business, Sudatta went to his brother-in-law Rājagṛhaka and found him in the midst of preparing a fine banquet. He asked if he was celebrating a wedding or of he was getting ready to receive king Bimbisāra. His brother-in-law replied with these words: "I am not celebrating a wedding and I am not receiving king Bimbisāra; however, I am preparing a big sacrifice because tomorrow I have invited the saṃgha with the Buddha at its head (*api ca me mahāyañño paccupaṭṭhito, svātanāya buddhapamukho saṃgho nimantito*)."

"Did you say the Buddha?" asked Sudatta. "Yes, O householder, I did say the Buddha" (*buddho 'ti tvaṃ gahapati vadesiti. – buddo 't' āhaṃ gahapati vadāmīti*). This question was asked three times and three times the same answer was given. Then Sudatta ended: "The word 'buddha' is indeed rare in the world" (*ghoso pi kho eso dullabho lokasmin yad idaṃ buddho buddho 'ti*).

But as the *Traité* comments here, Sudatta heard it three times but did not take immediate advantage of it. He wished to go immediately to the Buddha who was then in the Sītavana near Rājagṛha. Thinking that the time was inopportune, his brother-in-law advised him to wait until tomorrow. Sudatta was so impatient to meet the Teacher that he woke up three times during the night thinking that it was dawn.

Finally the gates of the Sītavana were opened and Sudatta saw the Buddha who was seated and who invited him to approach. Sudatta fell down at his feet. After exchanging salutations, the Teacher explained the graded teachings to him (*anupūrvī kathā*): he spoke to him about generosity, morality and heaven; he explained the dangers of desire and the benefits of renunciation; he ended his sermon with the four noble truths. It was only then that the dust-free stainless eye of the Dharma arose in Sudatta (*virajaṃ vitamalaṃ dhammacakkhuṃ udapādi):* this is the expression dedicated to designate, not accession to abhisaṃbodhi or even the bodhi of the arhats, but simply the attainment of the first fruit of the religious life, the fruit of srotaāpanna.

It does not appear that in his lifetime Sudatta ever attained arhathood. Proof of this is that after he died he was reborn among the gods: the Anāthapiṇḍika of the Saṃyutta, I, p. 51-56, speaks of a Sudatta devaputta (§ 6) and an Anāthapiṇḍika devaputta (§ 10).

Therefore, according to the canonical sūtras, it is not sufficient to hear the word 'buddha' in order to be settled, by that very fact, in supreme complete enlightenment.

[321] The conversion of Śaila (in Pāli, Sela) is told, partially in the same words, by the *Selasutta* of the Suttanipāta, p. 102-112, and of the Majjhima, II, p. 146. – See also the Tseng yi a han, T 125, k. 46, p. 798a25-799c16.

The jaṭila master Keṇiya was living at Āpaṇa, the capital of the Aṅguttarāpas in the land of Aṅga. He was a staunch brāhmaṇist but, coming to learn that the Buddha along with 1250 bhikṣus was traveling in the area, he went to see him and invited him to lunch on the following day. According to his custom, the Buddha accepted by remaining silent and Keṇiya went home to prepare the reception with his friends and family.

These texts say only that [Sudatta and Śaila] 'heard the name'. The hearing of the name (*nāmadheyaśravaṇa*) is a cause and condition (*hetupratyaya*) for obtaining bodhi but is not bodhi.

4. The hearing of the name and abhisaṃbodhi are not simultaneous[322]

Keṇiya had as a friend in Āpaṇa the learned brāhmaṇa Sela who was a specialist in the Vedas and auxiliary sciences, an expert in interpreting physical signs and learned in mantras which he taught to 300 disciples. The same afternoon, as he was passing by his friend's home and seeing him so busy, he asked what he was preparing for. Keṇiya answered: "The Buddha Bhagavat is in the neighborhood, in the Green Forest, and I have invited him and his saṃgha to have lunch with me."

The same dialogue occurred between Sela and Keṇiya as between Sudatta and his brother-in-law. "Did you say the Buddha?" asked Sela. "Yes, I did say the Buddha", answered Keṇiya. And Sela cried: "The word 'buddha' is indeed rare in the world."

Again this time, the fact of having heard three times the word 'buddha' had no more effect on Sela than it had had on Sudatta. Nevertheless, curious, Sela together with his 300 students went to the Green Forest and respectfully greeted the Buddha. He had plenty of time to discover the thirty-two marks of the Great Man on the body of the Blessed One, including those of the tongue and cryptorchidia (see above, p. 274-276F, 1667F). They knew that anyone bearing the thirty-two marks is destined to become a cakravartin king or a fully and completely enlightened Buddha. Wanting to be sure that he was indeed in the presence of a Buddha, Sela praised Śākyamuni, for he knew from the very old brāhmaṇas that "if one praises them, those who are truly holy, fully and completely enlightened, will reveal themselves" (*ye te bhavanti arahanto sammāsambuddhā, te sake vaṇṇe bhaññamāne attānaṃ pātukaronti*).

The pious stratagem worked and, approving of the praises which Sela made in stanzas ringing with piety, Śākyamuni firmly and simply admitted himself to be *Saṃbuddha* and, since he was addressing a brāhmaṇa, *Brahmabhūta*.

Fully convinced, Sela and his disciples asked to be received into the order and on the spot they were given ordination. This was not yet bodhi, but they entered the Path.

The next day, the Buddha and the saṃgha went to Keṇiya the jaṭila and took part in the banquet he had offered them. After the meal, the Buddha thanked his host and departed. Shortly afterward, Sela and his companions realized in this very life the supreme goal of the religious life and recognized that they had destroyed rebirth: *Khiṇā jāti*…. Thus there were on this earth some new arhats (*aññataro kho panāyasmā Sela apariso arahataṃ ahosi*). Sudatta, as we have seen in the preceding note, had to be content with the fruit of srotaāpanna.

Does the fact of having heard the name of Buddha occur in the spiritual conquests? The sūtras say nothing about it. In any way, if the hearing did have a result, it was not immediate. When the new arhats attained the bodhi of the śrāvakas, eight days had elapsed since the hearing of the name of Buddha and their taking refuge (*yan taṃ saraṇam āgamha ito aṭṭhami, cakkhumā; sattarattena Bhagavā dant' amha tava sāsane*).

[322] The hearing of the name and the obtaining of abhisaṃbodhi are not mingled in one and the same moment of mind (*eka cittakṣaṇa*) which, as we have seen above (p. 1983F, n. 1), is infinitesimal in duration. The hearing does not act in the manner of a magical spell instantaneously and infallibly producing its effect.

Question. – However, the Prajñāpāramitāsūtra says here that one hears the name of the Buddha and that "at the same time" (*saha śravaṇena*) one obtains abhisaṃbodhi. It does not say that after having heard the name it is necessary to practice the Path in order to finally obtain abhisaṃbodhi.

Answer. – Here the expression "at the same time" (or simultaneously) does not mean 'in one and the same mind-moment' (*ekacittena*): it only means that there is no intermediary (*antara*)[323] [between hearing the name and abhisaṃbodhi]: that is what the expression "at the same time" means.

[*Metta sutta*].[324] – As the sūtra says: "When the mind of loving-kindness (*maitrīcitta*) is cultivated, the seven members of saṃbodhi (*saptasaṃbodhyaṅga*) are cultivated at the same time (*sahagata*)."

Objection. – But the meditation of loving-kindness (*maitrīsamādhi*) is impure (*sāsrava*), for it has beings as object (*sattvān ālambate*); how then could one cultivate, at the same time, the <2363> seven members of saṃbodhi (*saptasaṃbodhyaṅga*) [which themselves are pure (*anāsrava*)]?

Answer. – After loving-kindness has arisen, one cultivates the seven members of saṃbodhi. As there are no other dharmas [that are inserted between maitrī and the saṃbodhyaṅgas], we say that they arise at the same time (*sahagata*).

The expression 'at the same time' can have two meanings: *i*) it can designate strict simultaneity (*samakāla*); *ii*) it can designate posteriority in the long run, provided that no other dharma comes to be inserted between the two terms. Here, as it is a mind of maitrī and [without any other intermediary (*antara*)] a practice of the seven saṃbodhyaṅas, it is said that they arise at the same time.

5. Causes other than the hearing of the name occurring in the obtaining of abhisaṃbodhi[325]

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323 Adopting the variant *kien*.

324 Saṃyutta, V, p. 119, l. 3-5: *Idha bhikkhave bhikkhu mettāsahagataṃ satisambojjhaṅgaṃ bhāveti // la // mettāsahagataṃ upekhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganossitaṃ nirodhanissitaṃ vossaggapariṇāmim*. – Here, O monks, the bhikṣu [who cultivates maitrī], by that very fact cultivates the smṛtisaṃbodhyaṅga 'going with maitrī'; he cultivates by that very fact the [dharmapravicayas, vīrya, prīti, praśrabdhi, samādhi] and upekṣā-saṃbodhyaṅga 'going with maitrī', dependent upon separation, detachment, destruction, and having abandonment as goal.

This sūtra is cited in summary in Kośabhāṣya, p. 146, l. 12-14. One cannot take it as an argument to assume the absolute simultaneity of maitrī and the saṃbodhyaṅgas. Indeed, maitrī marred by belief in the self is impure, whereas the seven saṃbodhyaṅgas depending on detachment from the world are pure, and the pure practices cannot co-exist with the impure practices. The truth is that the development of the saṃbodhyaṅgas follows the development of maitrī immediately and without intermediary (*samanantara*).

Similarly, the obtaining of abhisaṃbodhi follows the hearing of the name of the Buddhas (*nāmadheyaśravaṇa*) without intermediary, but is not mingled with it.

325 The conquest of abhisaṃbodhi comes about with the help of causes and conditions, the main ones being the merits acquired by the ascetic himself and – according to the Greater Vehicle – the grace of the Buddhas. By itself, the hearing

1) Furthermore, in some beings the merits (*puṇya*) are ripe (*pakva*) and the fetters (*saṃyojana*) are slight (*tanu*); they will obtain abhisaṃbodhi. If they hear the name of the Buddhas, they will obtain it at once.

2) Moreover, it is by the power (*prabhāva*) of the Buddhas that they hear and find the way (*uttāraṇa*).

Thus when an ulcer (*gaṇḍa*) is ripe and there is nobody to prick it, a very small cause is enough for the ulcer to break by itself. When a fruit (*phala*) is ripe [**314a**] and there is nobody to gather it, a small breeze is enough to make it fall by itself. A new piece of cotton cloth (*kārpāsa*), white and clean, easily takes the dye (*raṅga*).[326] In regard to men, the Prajñāpāramitāsūtra says here that by hearing the name of the Buddhas they immediately obtain abhisaṃbodhi. Another example: when a preta who has taken possession of a man hears the exorcism (*mantra*) of the hermit *(ṛṣi*), he abandons his victim and flees. <2364>

6. How is the name of the Buddhas spread?

Question. – But who then spreads the name of the Buddhas beyond universes as numerous as the sands of the Ganges in a way that beings hear it?

Answer. – 1) By his miraculous power *(ṛddhibala*), the Buddha emits innumerable rays (*raśmi*) from the pores of his skin (*romakūpa*); on each of these rays there are precious lotuses (*ratnamaya padma*); on each of these lotuses there sits a Buddha, and each of these Buddhas saves beings by preaching the Holy Dharma (*saddharma*) and also by saying the name (*nāmadheya*) of the Buddhas; this is how the beings hear it. See what has been said above (p. 456F) in the chapter on *Fang-kouang* (*Raśmipramokṣa*).[327]

2) Moreover, according to their earlier vows (*pūrvapraṇidhāna*), the great bodhisattvas go to the places where the Dharma of the Buddhas does not exist and there they proclaim the name of the Buddhas, as has been said in the present chapter: this is how beings hear it.

3) There are also people of great merit who hear the voice of the Buddhas coming from the sky: this was the case for the bodhisattva *Sa-t'o-po-louen* (Sadāprarudita).[328]

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of the name would not be able to realize abhisaṃbodhi; it is, nevertheless, the slight cleavage that makes the ripe fruit fall, the drop of water that makes the vase of merits overflow.

[326] *Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad eva tajanaṃ patigaṇheyya*: Digha, I, p. 110, 148; II, p. 43, 44: Majjhima, II, p. 145; Anguttara, IV, p. 186, 213. – *Tadyathā śuddhaṃ vastram apagatakāḍakaṃ rajanopagaṃ raṅge prakṣiptaṃ samyag eva raᵃgaṃ pratigṛhṇāti*: Catuṣpariṣad, p. 180, 233, 452, 454; Saṃghabheda, I, p. 142, 144: Divyāvadāna, p. 617.

[327] See also p. 1352-1353F.

[328] For Sadāpraruditā, see above, p. 1353F and 1354F, n. While he was seeking the Prajñāpāramitā and was staying in a forest, he heard a voice coming from the sky (*tena … antarīkṣān nirghoṣaḥ śruto 'bhūt*) that said to him: "Go, O son of good family, to the east and there you will hear the Prajñāpāramitā": cf. Aṣṭasāhasrikā, p. 927; Pañcaviṃśati, T 223, k. 27, p. 416a-b; Śatasāhasrikā, T 220, book VI, k. 398, p. 1059a26.

4) The name of the Buddhas is also heard through the intermediary of deities, through the sounds (*ghoṣa*) made by the trees or in dream (*svapna*).[329]

5) There are also Buddhas of inconceivable power (*acintyabala*) who come to proclaim or pronounce it.

6) Finally, there are bodhisattvas who take the oath to save all beings. This is why they say [the following]: "When I attain abhisaṃbodhi, may beings in universes as numerous as the sands of the Ganges, as soon as they hear my name, all realize abhisaṃbodhi." But in order to do this, they must practice the perfection of wisdom. <2365>

Samāpti

Conclusion

Preliminary note. – In the course of chapters XLII to LII covering volumes IV and V of the present work, the bodhisattva presented by the Pañcaviṃśati has formulated a series of sixty-two wishes (*praṇidhāna*). The latter are in accord with the twofold aim assigned to the bodhisattva at the moment when he produced the mind of enlightenment (*bodhicittotpāda*): realizing abhisaṃbodhi, saving innumerable beings and by this fact, assuring his own benefit (*svārtha*) and that of others (*parārtha*).

Most of these vows are realizable by current practices: thus a non-Buddhist can indeed conquer the first five abhijñās by judicious practice of the mental concentrations. Other vows are not realizable: it is impossible to bring all beings to abhisaṃbodhi by merely making them hear the name of the Buddhas.

The six virtues assigned to the bodhisattva (generosity, morality, patience, exertion, concentration and wisdom) are within the range of any person of good will but, since they are still sullied by errors and desires, they produce only worldly fruits and at best lead only to rebirths in the good destinies, among gods or humans.

To be truly efficacious, these virtues must be practiced in the view of the Prajñāpāramitā which transforms the virtues into 'perfections' (*pāramitā):* thus, a gift is perfect when its author sees neither donor nor beneficiary nor thing given. It is the same for the other virtues: for a wisdom to be perfect it must have overturned the barriers separating the true from the false. Whether they appear to us to be realizable or not, all the vows of the bodhisattva are actually already realized if they are conceived in the perfection of wisdom. This Prajñāpāramitā, also called 'knowledge of all the aspects' (*sarvākārajñāna*), is the knowledge of the true nature (*dharmatā, dharmadhātu*) of things, whose 'sole characteristic is the absence of characteristics' (*ekalakṣaṇam yaduta alakṣaṇam*). All beings (*sattva*), including the bodhisattvas and the buddhas, are empty of 'me' and 'mine' *(ātmātmīyaśūnyatā),* all phenomena (*dharma*) are empty of inherent nature and specific nature and, consequently, without origination or cessation. The Prajñāpāramitā that sees

[329] In the Great Sukhāvatī, ed. Ashikaga, mention is made of the pleasant voice (*valgumanojñanirgjoṣa*) of trees shaken by the wind (p. 32) and of beings who, by thinking even for a single moment of mind (*ekacittotpādena*) of the Tathāgata Amitābha, see him in dreams (*svapnāntaragata*) and are reborn in Sukhāvatī (ibid, p. 43).

them thus does not see them; this wisdom is a non-wisdom. It itself is without inherent nature and character: it is the absence of wrong views. In this capacity, it holds the force of truth: "There is nothing that it does not penetrate, nothing that it does not realize" since there is nothing to penetrate, nothing to realize. In their body of truth (*dharmakāya*) or, using the words of the *Traité*, in their body born of the fundamental element (*dharmadhātujakāya*), the Buddhas and great bodhisattvas who are the replica of it, are themselves also all-powerful.

The non-seeing of beings and phenomena logically involves the destruction of all speech and all practice (*sarvavādacaryoccheda*) and, even better, the non-functioning (*apravṛtti*), the pacification (*upaśama*) of the mind, which is none other than nirvāṇa. But with the example of the Buddha, the bodhisattva is not only a great sage, he is also a great compassionate one (*mahākāruṇika*): "When the bodhisattva cultivates the Prajñāpāramitā, he sees that all dharmas are empty and that this emptiness itself is empty; from then on, he abolishes all seeing and acquires the Prajñāpāramitā free of obstacles. Then, by the power of <2366> his great compassion (*mahākāruṇā)* and skillful means (*upāya*), he returns [to saṃsāra] to accomplish meritorious actions (*puṇyakarman*) and, as a result of these meritorious actions, there is no wish that he does not fulfill." As Vimalakīrti says (French transl., p. 233), wisdom without skillful means is bondage (*upāyarahitā prajñā bandhaḥ),* but wisdom associated with means is deliverance (*upāyasahitā prajñā mokṣaḥ*). The bodhisattva combines the two.

The methods put into use by the bodhisattva must suit the dispositions and capacities of the beings to be converted and are, like the latter, innumerable. The most direct and most efficient method is samādhi which purifies and clarifies the mind. Especially to be recommended is the pratyutpannasamādhi which has been fully discussed above (p. 2273-75F). In contrast to prajñā, it does not penetrate the true nature of things, but by fixing the mind on the Buddhas of the present, "it concentrates it in such a way that prajñā is produced."

The large Perfection of Wisdom sūtras dedicate a chapter to Prajñā "Mother of the Buddhas" but remain silent on "the Father of the Buddhas". The *Traité* repairs this omission by making the pratyutpannasamādhi the father of the Buddhas. The two parents are indispensable but, in the birth, the role of the mother is more painful and more meritorious than that of the father.

A bird needs two wings to soar in space; samādhi and prajñā are required to accede to bodhisattvaniyāma (cf. p. 1797-98F) and to abhisaṃbodhi. In the Mahāyāna they continue to hold the major place that they already occupied in the śrāvaka system as integral parts of the Path to nirvāṇa. A canonical stock phrase (Dīgha, II, p. 81, 84, 91; cf. Sanskrit Mahāparinirvāna, p. 160, 228) emphasizes their importance:

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhaḥavitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammad eva āsavehi vimuccati. – Cultivated by śīla, samadhi bears great fruits, brings great benefits. Cultivated by samādhi, prajñā bears great fruits, brings great benefits; indeed, the mind cultivated by prajñā is completely freed from impurities. [And the destruction of the impurities is nirvaṇa].

Buddhism has evolved over the course of time but along the lines drawn by the Buddha at the beginning and without ever re-assessing its premises.

Question. – In the preceding chapters (chap. XLII - LII), the bodhisattva wants to acquire various qualities (*guṇa*) and formulates the wish (*praṇidhāna*) for them. All these things are to be realized by a group of various practices (*nānācaryāsāmagrī*); why then does the Prajñāpāramitā-sūtra, [in place of detailing these practices], only recommend that he practice the prajñāpāramitā?

Answer. – 1) The sūtra in question is called Prajñāpāramitā and the Buddha wants to explain it. This is why he praises the prajñāpāramitā chapter by chapter (*parivarta*).

2) Moreover, the prajñāpāramitā is the mother of the Buddhas (*buddhamātṛ). <2367>* The task (*yatna, śrama*) of the mother is greater than that of the father. This is why the Buddha considers prajñā as his mother,[330] <2369> and the Pratyutpannasamādhi as his father. This samādhi can only concentrate the

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[330] A characteristic trait of the Prajñā literature is to present Prajñāpāramitā as 'the Mother of the Buddhas'. This figure already appears in the mixed Sanskrit stanzas of the Ratnaguṇasaṃsaya, XII, v. 1 (ed. Yuyama, p. 49):

Mātāya putra 'bahu santi gilānikāya
te sarvi durmanasa tatra prayujyayeyuḥ /
em eva buddha pi daśaddiśi lokadhātau
imu prajñāpāramita mātu samanvāharanti //

"If a mother of many sons falls sick, all these sons are saddened and busy themselves around her to tend her. In the same way also, the Buddhas in universes of the ten directions busy themselves around the perfection of wisdom, their mother."

The medium and the large Prajñās dedicate a chapter to the Mother of the Buddhas, sometimes under the title of *Lokasaṃdarśanaparivarta*, sometimes under that of *Buddhamātṛ-parivarta*:

Aṣṭasāh., ed. Wohihara, XII, p. 529: *Lokasaṃdarśana*. – T VII, no. 220, XII, p. 814b: *Lokasaṃdarśana*.

Aṣṭadaśadāh.,T VII, no. 220, XV, p. 601c: *Lokasaṃdarśana*.

Pañcaviṃśatisāh., T VIII, no. 223, XLVIII, p. 323a: *Buddhamātṛ*. – T VII, no. 220, XLVI, p. 224c: *Buddhamatṛ*.

Śatasāh., T VI, no. 220; XLI, p. 552c: *Buddhamātṛ*.

The following are some extracts of the Aṣṭasāh., ed. Wogihara, p. 529 et seq.: *Atha khalu Bhagavān punar apy āyuṣmantaṃ Subhūtim āmantrayate sma / tadyathāpi nāma Subhūte stryā bahavaḥ putrā bhāveyus …. pralujyate vā / evam iyaṃ Subhūte prajñapāramitā tathāgatānām …. asya lokaasya saṃdarśayatrī /*

Transl. - Then the Blessed One said to venerable Subhūti: O Subhūti, it is like a woman who has many sons; if she falls sick, all her sons expend great effort to remove all danger of death from their mother. Why? Because, they say, we have been brought up by her; she has accomplished difficult tasks for us; for us she is the giver of life and the revealer of the Loka (taken here in the sense of 'world'). Similarly, O Subhūti, the Tathāgatas have the same regard for this Prajñāpāramitā. Why? Because she is the mother, the parent of the Tathāgatas; for us she is the indicator of Omniscience and the revealer of the Loka (a designation here of the five skandhas). <2368>

Subhūti. – How, O Blessed One, is the Prajñāpāramitā the revealer of this Loka for the Tathāgatas, and what is this Loka mentioned here by the Tathāgatas?

The Blessed One. – What is called Loka here by the Tathāgata is the five skandhas, namely, form, feeling, conception, formations and consciousness.

*Subhūt*i. – How, O Blessed One, are the five skandhas designated here by the Prajñāpāramitā of the Tathāgatas, or what is it that is designated by the Prajñāpāramitā?

The Blessed One. – The five skandhas, as long as they are not broken or disintegrated, are designated here by the Prajñāpāramitā by the name of Loka. What does that say? They are designated as not breaking up and not disintegrating. Indeed, O Subhūti, since the five skandhas do not exist in inherent nature, they have emptiness as nature, and this very emptiness does not break up, does not disintegrate. Thus the Prajñāpāramitā of the Tathāgatas is the revealer of the Loka [understood in this way]. And the signlessness, the wishlessness, the inactivity, the non-arising, the non-existing, the fundamental element, they also, do not break up, do not disintegrate. Therefore, O Subhūti, the Prajñāpāramitā of the Tathāgatas is the revealer of the Loka [understood in this way].

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Loving sons watch over their mother who has given birth to them and brought them up into the Loka; in the same way, the Buddhas consider their mother to be the Prajñāpāramitā from whom they derive and who reveals to them the Loka (*lokasaṃdarśayitrī*).

The word Loka, which means free space, the world, people, etc., is derived from the root *loki*, which means a light, a lamp (*loki bhāṣāyāṃ diptau ca*), to which are related the Latin *lux*, the Greek *leukos*, etc.

In contrast, an imaginary etymology of ancient date derives Loka from the root *luji* or *ruci*, meaning to break into pieces or, in the passive, breaking up (*ruci bhaṅga*). Thus in some Buddhist texts, Loka, meaning breakage, has become synonymous with skandha, the five psychophysical aggregates of existence: form, feeling, conception, formations and consciousness.

In the Kośabhāṣya, ed. Pradhan, p. 5, l. 15-16, we read that the skandhas are also suffering (*duḥkha*), origin (*samudaya*), Loka, subjects of false views (*dṛṣṭhāna*) and existence (*bhava*). …"They are Loka insofar as they break up" (*lujyata iti lokaḥ).*

On this subject, Hīnayānists and Mahāyānists are diametrically opposed.

1) The former, with rigorous orthodoxy, believe that the skandhas break up. The Buddha has repeated again and again in the sūtras: That which is impermanent (*anitya*), suffering (*duḥkha*), subject to change (*vipariṇāmadharman*) cannot be said to be 'mine', cannot be said to be 'me'. (see references, p. 19197F).

He also said: *Yan taṃ jātaṃ bhūtaṃ saṃkhataṃ palokadhammaṃ taṃ vata mā palujjīti, n'etaṃ ṭhānaṃ vijjati*: It is impossible that everything that is born, that has become, that is conditioned and subject to be broken, does not break up. Cf. Vin. II, p. 118, 144, 158, 163; Sanskrit Mahāparinirvāṇa, p. 402, 408.

He also said that the Loka. i.e., the skandhas, are called thus because it breaks up (Saṃyutta, IV, p. 52: *Lujjatīti kho tasmā Loko ti vuddati*) and that this Loka (rūpa, etc.) is an an empty Loka, empty of 'me' and 'mine' (Saṃyutta, IV, p. 54; *Suñño loko … attena vā attaniyena vā).*

In a word, starting from impermanence, the 'breakage' of the skandhas, the Hīnayānists arrived at their Emptiness (*śūnyatā).*

2) On the other hand, the Mahāyānists affirm that the skandhas are called Loka "inasmuch as they do not break up and do not disintegrate". Not that these skandhas are eternal, far from it. These conditioned skandhas do not break up because they never existed, existing only in the imagination of fools. Without intrinsic nature, they have as nature emptiness (*śūnyatā),* and this emptiness, just like the other unconditioneds, ānimitta, apraṇihita, etc., does not exist at all. <2369>

Also when the Prajñāpāramitā, the mother of the Buddhas, is presented as the 'revealer of the Loka' (*lokasaṃdarśayitrī*), it should be understood as the revealer of the true nature of the skandhas which is none other than

distracted mind (*vikṣiptacitta*) in such a way that prajñā is produced, but it cannot see the true nature of things (*dharmāṇāṃ dharmatā).* The Prajñāpāramitā can see dharmas completely and discern their true nature; there is nothing that it cannot penetrate, nothing that it cannot realize; its qualities (*guṇa*) are so great that it is called mother. Also, although the yogin who cultivates the six perfections (*pāramitā)* and a group of many qualities is able to realize all his wishes, the Prajñāpāramitāsūtra says only that "he must practice the prajñāpāramitā".

3) Furthermore, as will be said in a following chapter: "Without the Prajñāpāramitā, the other five pāramitās are not called perfections".[331] Even by [**314b**] cultivating all the practices (*caryā)* one does not completely fulfill (*paripṛ)* the wishes: it is like colored drawings which, without glue (*gavyadṛdha*), are not usable. If even in the course of beginningless (*anādikālika-saṃsāra*) saṃsāra, beings who cultivate generosity (*dāna*), morality (*śīla*), patience (*kṣānti*), exertion (*vīrya*) dhyāna and wisdom (*prajñā)* obtain the mundane fruits of retribution (*laukika vipākaphala*), these again will revert to nothing. Why? Because prajñāpāramitā is missing in them. But now, it is with the help of the Buddhas (*buddhopakāra*) and with prajñāpāramitā that these beings cultivate these six things [generosity, morality, etc.], and this is why these

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the absence of any nature. The expression *lokasaṃdarśayitrī* is translated literally by Kumārajīva (T 223, p. 323b4): *neng-che-che-kien*; Hiuan-tsang (T VII, no. 220, p. 224c13) renders it by a periphrasis *neng che che kien tchou fa che siang*, which gives in Sanskrit, *lokadharmatāsaṃdarśayitrī* 'revealer of the true nature of the Loka'.

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Commenting on this passage, the *Traité* (T 1509, k. 69, p. 544a19-28) comments as follows:

Question. – Other sūtras [than those of the Prajñāpāramitā] say that the five skandhas are called 'loka' because they break up (*lujyante*) and disintegrate (*pralujyante*); Why then is it said here that the Prajñāpāramitā reveals (*saṃdarśayati*) the non-breakage, non-disintegration, non-arising (*anutpāda*), non-cessation (*anirodha*), etc., of the five skandhas?

Answer. – The other sūtras come under the Hīnayāna system whereas this one comes under the Mahāyāna system. The Hīnayāna speaks mainly about impermanence (*anityatā)* and then about the emptiness of dharmas whereas the Mahāyāna speaks particularly about emptiness (*śūnyatā)* of dharmas. The Hīnayāna speaks of impermanence so that beings fear saṃsāra, but in the Mahāyāna, it is not like that, and that is why it speaks of non-breakage, non-disintegration, etc. Here the Buddha himself gives us the same reason: emptiness (*śūnyatā),* signlessness *(ānimitta*), wishlessness (*apraṇihita*) themselves "do not break up and do not disintegrate" (*na lujyante vā na pralujyante vā),* and the Prajñāpāramitā states that that indeed is the [true] nature of the loka [i.e., the skandhas].

[331] *Tchao-ming p'in*, chapter XL of the Pañcaviṃśati where it is said (T 223, k. 11, p. 302b24-302c3; T 220, book VII, k. 505, p. 576c23-577a3): O Kauśika, the prajñāpāramitā of the bodhisattvas surpasses the dāna-, śīla-, kṣānti-, vīrya- and dhyāna-pāramitās. Just as those blind from birth (*jātyandhapuurṣa*), be they a hundred, a thousand or a hundred thousand, cannot travel on the road or enter a city without a guide, so, O Kauśika, the first five pāramitās, if they are separated from the prajñāpāramitā, are like blind people without a guide, and cannot travel the Path or obtain omniscience. O Kauśika, if the first five pāramitās find the prajñāpāramitā as guide, then they really have an 'eye' and, guided by the prajñāpāramitā, they have the right to be called 'perfections'.

Compare Aṣṭasāhasrikā, p. 384: *Yadā punaḥ Kauśika dānaṃ śīlaṃ kṣāntir vīryaṃ dhyānaṃ ca prajñāpāramitāparigrhītaṃ bhavati tadā pāramitānāmadheyaṃ pāramitāśabdaṃ labhate tadā hy āsaṃ cakṣuḥpratilambho bhavati pañcānāṃ pāramitānāṃ sarvajñatāmārgāvatārāya sarvajñatānuprāptaye*.

are called perfections (*pāramitā)* and bring about (*sādhayanti*) abhisaṃbodhi so that the succession of the Buddhas (*buddhaprabandha*) will be uninterrupted (*asamucchinna*).

4) Moreover, when the bodhisattva cultivates the prajñāpāramitā, he sees that all the dharmas are empty (*śūnya*) and that this emptiness itself is empty; from then on he abolishes all seeing (*darśana*) and obtains the unhindered (*anāvaraṇa*) prajñāpāramitā. Then, by the power of his great compassion (*mahākaruṇā)* and skillful means (*upāya*), he comes back to accomplish meritorious actions (*puṇyakarman*) and because of these very pure actions (*pariśuddhakarman*), there is no wish that he cannot fulfill. The other merits (*anyapuṇya*) which themselves lack prajñāpāramitā do not possess this unhindered prajñāpāramitā. How then could one say that in order to realize his wishes, it is enough for him to practice the virtue of generosity (*dānapāramitā*), etc.?

5) Finally, when the first five perfections – [generosity, morality, patience, exertion and dhyāna] – are separated from wisdom (*prajñā*), they do not have the name of perfections (*pāramit*ā). The first five perfections are like blind men (*andha*); the prajñāpāramitā is like seeing (*cakṣus*). The first five perfections are like an unbaked clay pot (*aparipakva ghaṭa*); the prajñāpāramitā is like a baked clay pot (*paripakva ghaṭa*).[332] The first five <2371> perfections are like a bird (*pakṣin*) without its two wings (*pakṣa*); the prajñāpāramitā is like a bird with its wings.[333]

For these many reasons, the Prajñāpāramitā is able to realize great things. This is why it is said that in order to acquire the qualities (*guṇa*) and [realize] one's wishes (*praṇidhāna*), it is necessary to practice the perfection of wisdom. <2373>

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[332] The example of a baked clay pot and an unbaked clay pot, already used by the *Traité,* p. 1875F, is taken from the *P'i-yu p'in* (Aupamyaparivarta), chapter LI of the Pañcaviṃśati (T 223, k. 15, p. 330a; T 220, book VII, k. 444, p. 2141a-b.

Compare Aṣṭasāh., p. 586: *Tadyathāpi nāma Subhūte strī vā puruṣo vā 'paripakvena ghaṭenodaka parivahed veditavyam etat Subhūte nāyaṃ ghaṭaś ciram anuvartasyate …. Kasya hetoḥ / yathāpi nāma suparipakvatvād ghaṭasya /*

Transl. - Thus, O Subhūti, if a woman or a man takes water in an unbaked clay pot, you must know, O Subhūti, that this pot will not last long, that soon it will break and dissolve. Why? Because this pot has not undergone firing and so it will be reduced to a simple earthen residue.

Thus, O Subhūti, if a woman or a man takes water in a well-baked pot, from a stream, a river, a pool, a well or any other reservoir of water, you must know that, when it is carried, the pot will arrive home in good condition and without being damaged. Why? Because this pot has been well fired.

[333] Example used above, p. 1930F.

CHAPTER XX (2nd series): SETTING OUT ON THE MAHĀYĀNA

PRELIMINARY NOTE

In Kumārajīva's Chinese translation (T 223, k. 6, p. 256c-259c), Chapter XX of the Pañcaviṃśatisāhasrikā is entitled *Fa-ts'iu p'in* (Saṃprastānaparivarta or 'Setting out' on the Mahāyāna) It corresponds to pages 214, l. 6 to 225, l. 19 of the Sanskrit text edited by N. Dutt. Under the same title, it is commented on in Chapter XX (2nd series) of the *Traité* (T 1509, k. 49-50, p. 409c-419c). Given its importance, it is essential to give its translation here.

This chapter deals with the stages in the career of the bodhisattva, a complicated subject which has been the object of many studies for a long time. Although beginning to be out of date, the studies of L. de La Vallée Poussin are still instructive: the article *Bodhisattva* in Hastings' Encyclopedia of Religion and Ethics, II, 1909, p. 739-754; *La carrière de Bodhisattva*, appearing in his translation of the Vijñaptiātratāsiddhi, II, 1928, p. 721-742. Also very useful are the studies dedicated to the Abhisamayālaṃkāra and the Prajñā literature: E. Obermiller, *The Doctrine of the Prajñāpāramitā as exposed in the Abhisalmayālaṃkāra of Miatreya*, Acta Orientalia, XI, 1932, p. 1-133; *Analysis of the Abhisamayālaṃkāra*, Calcutta Oriental Series, no. 27, 1922-43, p. 149-179; E. Conze, *Abhisamālaṃkāra*, Serie Orientale Roma VI, 1954; *The Large Sūtra on Perfect Wisdom*, 1975, p. 163-178.

The career of the bodhisattva occupies a place of choice in the enormous Japanese production centered on the Mahāyāna in particular: cf. H. Nakamura, *A Survey of Mahāyāna Buddhism*, Journal of Intercultural Studies, No. 3, 1976, p. 61, n. 1. In the pages that follow, I [Lamotte] will borrow many references to the works of R. Yamada, *Daijß Bukkyß Seiritsuron Josetsu* (An Introduction to the Development of Mahāyāna Buddhism), 1959; A. Hirakawa, *Shoki Daijß Bukkyß no Kenkyū* (Studies on early Mahāyāna), 1968, a work condensed by its author in an article entitled *The Rise of Mahāyāna Buddhism*, Memoirs of the Research Department of the Tßyß Bunko No. 22, 1963, p. 57-106.

Over time, the stages of the career of the bodhisattva have been the object of numerous classifications. I [Lamotte] will mention only those of which the author of the *Traité* was aware or may have been aware, namely:

1. the four stages or the four practices (*caryā)* belonging to the bodhisattvas,

2. the ten grounds (*bhūmi*) or the ten abodes (*vyavasthāna*) reserved for the bodhisattvas,

3. the ten grounds shared (*sādhāraṇabhūmi*) by adepts of the three Vehicles.

I. THE FOUR BODHISATTVA STAGES OR PRACTICES

1. Four stages are to be traversed during which the bodhisattva becomes successively: <2374>

1) Prathamacittotpādika (*tch'ou fa yi*) or Mahāyānasaṃprasthita (*fa ts'iu ta tch'eng*): Bs. who produces the mind of Bodhi for the first time and sets out on the Greater Vehicle.

2) Ṣaṭpāramitācaryāpratipanna (*hing pa lo mi*): Bs. devoted the the practice of the six perfections.

3) Avinivartanīya (*pou t'ouei tchouan* or *a wei yue tche*): Bs. non-regressing up to bodhi.

4) Ekajātipratibaddha (*yi cheng pou tch'ou* or *yi cheng so hi*): Bs. separated by only one lifetime from buddhahood.

This classification first appeared in the Aṣṭasāhasrikā, probably the oldest of the P.P. sūtras; from there it passed into the large P.P. sūtras (Aṣṭadaśa, Pañcaviṃśati, Śata) and was repeated with some supplementary explanations in some Mahāyānasūtras.

Aṣṭasāhasrikā, ed. U. Wogihara, p. 831. – T VIII, no. 224, p. 465a24-25. –T VIII, no. 225, p. 501a3-10. – T VIII, no. 227,p. 575a19-21. – T VII, no. 220, p. 849a26-29; 914c1-4. – T VIII, no. 228, p. 650b2-7.

Aṣṭadaśa, T VII, no. 220, p. 666b9-12. Pañcaviṃśati, T VIII, no. 221, p. 101c21-24. – T VIII, no. 223, p. 358c10-13. – T VII, no. 220, p. 302a6-10.

Śatasāh., T VI, no. 220, p. 752c27-753a2.

Mahāsamnipāta, T XIII, no. 397, p. 67a4-13.

Wen chou che li wen p'ou sa chou king, T XIV, no. 458, p. 435b20-c4.

Wen chou che li wen p'ou t'i king, T XIV, no. 464, p. 482b10-15.

Gayāśīrṣa, T XIV, no. 465, p. 485a4-b8. – T XIV, no. 466, p. 487c26-488b4. – T XIV, no. 467, p. 490c1-491a13.

The *Traité* has mentioned it above, p. 1795-98F.

2. The four practices (*caryā)* of the bodhisattva:

1) Prakṛticaryā, the natural qualities and virtues of the Bs.

2) Praṇidhānacaryā, the production of the mind of bodhi.

3) Anulomacaryā, conduct in conformity with vow.

4) Anivartanacaryā, assured and non-regressing conduct up to bodhi.

These four bodhisasattvacaryās are proposed by the Mahāvastu, a work derived from the branch of the Mahāsāṃghikas called the Lokottaravādins of Madhyadeśa. The practices concerned are listed in vol. I, p. 1, l. 3-4; p. 46, l. 6-7; p. 63, l. 11-14 and in full detail, from p. 46, l. 8 to p. 63, l. 14.

This classification is different from and independent of the preceding one but, like it, is modeled on the scheme of the śrāvaka's career, the adept of the Lesser Vehicle who, after being instructed by the Buddha and after a long period of effort, enters into the path pf nirvāṇa, successively conquers the fruits of srotaāpanna, sakṛdāgāmin and anāgāmin and finally accedes to arhathood. There is, thus, a parallelism between the career of the śrāvaka and that of the bodhisattva, with the essential difference that the former pursues his own benefit (*svārtha*) above all, whereas the latter assures both his own benefit and that of others (*parārtha*).

II. THE TEN BODHISATTVA GROUNDS OR ABODES

Many are the Mahāyāna texts that arrange the bodhisattva career into ten grounds (*daśabhūmi, sa bcu, che ti*) or ten abodes (*daśavyavasthāna, rnam par dgod pa bcu, che tchou*), but the names attributed the bhumis and the vyvasthānas vary according the schools. Five lists are to be taken into account:

1. Ten bodhisattvabhūmis, without names or explanations, according to the Mahāyānist avadānas (*pen yuan*),

Several texts limit themselves to mentioning the ten grounds:

Karuṇāpuṇḍarika, T III, no. 157, p. 195c13. – T III, no. 158, p. 328b19-20.

Ta tch'eng pen cheng sin ti kouan king, T III, no. 159, p. 298c1; 299a9; 305a26; 316c27; 320a19; 324c3; 329b4.

Sieou hing pen k'i king, T III, no. 184, p. 463a25.

T'ai tseu jouei ying pen k'i king, T III, no. 185, p. 473b12.

Lalitavistara, T III, no. 187, p. 550b4.

Kouo k'iu hien tsai yin kouo king, T III, no. 189, p. 623a24.

2. Ten bodhisattvabhūmis, not named but analyzed to a large extent according to the large P.P. sūtras in the chapter on the Mahāyānasaṃprasthāna.

This chapter consists of two parts: the first part enumerates the ten bhumis and, for each of them, indicates the things to be practiced and the things to be avoided; the second part repeats all of these things and comments on them. Nothing leads one to suspect that the commentary is a later addition.

The chapter belongs solely to the Prajñā literature. It does not appear in the Aṣṭasāhasrikā but does appear in all the large P.P. sutras.

Aṣṭādaśa, T VII, no. 220, p. 490b2-497b19.

Pañcaviṃśati, ed. N. Dutt, p. 214, l. 6-225, l. 19. – T VIII, no. 221, p. 27a14-29b29. – T VIII, no. 222, p. 196b8-199a5. – T VIII, no. 222, p. 196b8-199a5; T VIII, no. 223, p. 256c4-259c15. – Tib. trip., vol. 18, no. 731, p. 140-146, fol. 251a8-266a7. – T VII, no. 220, p. 82b21-88c24.

Śatasāh., ed. P. Ghosa, p. 1454, l. 1-1473, l. 18. – T V, no. 220, p. 303a14-309b26.

This is the chapter on which the *Traité* will comment in the following pages. See also the Āloka, ed. U. Wogihara, p. 99-104.

3. Ten bodhisattvabhūmis, named and explained, according to the Mahāvastu referring to a *Daśabhūmikasūtra*. The names of the ten bhumis are indicated in the Mahāvastu, I, p. 76, l. 13-18; altogether it covers pages 63, l. 16 to 157, l. 13.

1) Durārohā, bhūmi difficult of access.

2) Baddhamānā, hindered bhūmi.

3) Puṣpamaṇḍitā, bhūmi adorned with flowers.

4) Rucrā, delightful bhūmi.

5) Cittavistarā, stretching the mind bhūmi.

6) Rūpavatī, bhūmi full of beauty.

7) Durjayā, invincible bhūmi.

8) Janmanideśa, confirmation of birth (?).

9) Yauvarājya, quality of the crown prince.

10) Abhiṣeka, crucial anointment.

The Mahāvastu is alone in proposing this classification of which scholastic Buddhism has no account.

4. Ten bodhisattva vyavasthānas (*rnam par dgod pa bcu, che tchou*), named and explained, in the Avataṃsaka in the chapter on the bodhisattvadaśavyavasthānas. <2376>

The Sanskrit names of these ten abodes are given by the Gaṇḍhavyūha, ed. D. T. Suzuki and H.Idzumi, p. 84.

1) Prathamacittotpādika (*tch'ou fa sin*): bodhisattva producing the mind of bodhi for the first time.

2) Ādhikarmika (*tche ti*): beginner.

3) Yogācāra (*sieou hing*): practicing the practices.

4) Janmaja (*cheng kouei*): of noble birth.

5) Pūrvayogasaṃpanna (*fang che kiu tsou*): without antecedents.

6) Śuddhādhyāśaya (*tcheng sin*): animated by high pure resolve.

7) Avivartya (*pou t'ouei*): without regressing.

8) Kumārabhūta (*t'ong tchen*): crown prince [of the Dharma].

9) Yauvarājya (*fa wang rseu*): quality of crown prince.

10) Abhiṣikta (*kouang ting*): anointed with crucial anointment.

This classification is derived from the Avataṃsaka and related texts:

Avataṃsaka, T IX, no. 278, p. 444c27-446b23. – T X, no. 279, p. 84a21-85c11. P'ou sa pen ye king, T X, p. 449c15-450c27.

P'ou sa che tchou hing tai p'in, T X, no. 283, p. 454c1-456c5.

Ta fang kouang tsong tch'e pao kouang ming king, T X, no. 299, p. 886b15-888b20.

Tsouei cheng wen p'ou tchou tch'ou keou touan kie king, T X, no. 309, p. 967c27-988.

5. Ten bodhisattabhūmis, according to the Daśabhūmikasūtra, or Daśabhūmīśvara, the Sanskrit text of which has been edited by J. Rahder, 1926, and by R, Kondß, 1936.

1) Pramuditā *(rab tu dgaḥ ba, houan hi* or *ki hi*): the joyous bhūmi.

2) Vimalā (*dri ma med pa, li keou*): the stainless bhūmi.

3) Prabhākarī (*ḥod ḥphro ba can*, *tseng yao* or *yen houei*): the bhūmi of fiery prajñā).

5) Sudurjayā (*śin tu dbyans dkaḥ ba, nan cheng* or *ki nan cheng*): the bhūmi difficult to conquer.

6) Abhimukhī (*mṅon du gyur ba, hien tsai*): the bhūmi of presence.

7) Dūraṃgamā, (*riṅ du soṅ ba, chen jou or yuan hing*): the far-going bhūmi.

8) Acalā (*mi gyo ba, pou tong*): the unshakable bhūmi.

9) Sādhumatī (*legs paḥi blo gros, chan ken* or *chan houei*) the bhūmi of good prajñā.

10) Dharmamegha (*chos kyi sprin, fa yun*): the cloud of Dharma bhūmi.

This classification, like the preceding one, is derived from the Avataṃsaka (of which it forms a chapter) and related texts:

Avataṃsaka, T IX, no. 278, p. 542c27-a1. – T X, no. 279, p. 179b21-24.

Daśabhūmikasūtra, T X, no. 285, p. 458c18-24. – T X, no. 286, p. 498b29-c3. – T X, no. 287,

p. 536b3-6.

Daśabhūmikavibhāṣā, T XXVI, no. 1521, p. 21a12-13.

Daśabhūmikasūtropadeśa, T XXVI, no. 1522, p. 127c4-7. <2377>

Maitreyaparipṛcchā, T XXVI, no. 1525, p. 235c19.

Upadeśa, T XXV, no. 1509, p. 411a27-29; 586a21-22.

In the large P.P. sūtras, some mention is made of this classification: cf. Pañcaviṃśati, ed. N. Dutt, p. 229, l. 24-230, l. 1; T VII, no. 220, p. 119a12-15; 226c3-5. - Śatasāhasrikā in the translation by Hiuan-tsang, T V, no. 220, p. 14a22-24; 23a23-24; 40a7-9; 67a15-17; 80a28-b3. T VI, no. 220, p. 696b24-27. Even supposing that these comments are authentic, they represent but a few drops in the ocean of the Prajñāpāramitā and had no influence on Buddhist Gnosis.

But the classification into ten bhumis, Pramuditā, etc., finally supplanted the preceding ones: this is the one that will be retained by the Madhyamaka treatises (e.g., Candrakīrti's Madhyamakāvatāra) and by the Yogācāras: cf. Sūtrālaṃkāra, ed. S. Lévi, p. 181-183; Madhyāntavibhāga, ed. G. M. Nagao, p.35-36; Ratnagotravibhāga, ed. E. H. Johnston, P. 52; Bodhisattvabhūmi, ed. U. Wogihara, p. 376-370; Abhidharmasamuccaya, ed. P. Pradhan, p. 92, transl. W. Rahula, p. 159; Mahāyānasaṃgraha, transl. Lamotte, II, p. 196-211; Siddhi, transl. L. de La Vallée Poussin, p. 613-619.

III. THE TEN GROUNDS SHARED BY ADEPTS OF THE THREE VEHICLES

Here it is no longer a matter of the grounds reserved for bodhisattvas alone but of four groups of grounds occupied by the śrāvakas, the pratyekabuddhas, the bodhisattvas and the Buddhas, respectively. The list was elaborated in the Prajñā school and presents some similarities with that of the ten bodhisattva-vyavasthānas mentioned above.

1) Śuklavidarśanā (*dkar po rnam par mthoṅ naḥi sa, tsing kouan*); ground pf clear seeing. – Variant attested by the Śatasāhasrikā, p. 1563, l. 1, and some Chinese translations: Śuṣkavidarśanā (*kan houei*): level of dry seeing, i.e., not moistened by absorption. Variant derived probably from a faulty reading: *śuṣka* for *śukla.*

2) Gotra (*rigs kyi sa*, *sing* or *tchong sing*); ground of the spiritual lineage.

3) Aṣṭamaka (*brgyad paḥi sa*, *pa jen* or *ti pa*): ground of the eighth saint or of the aspirant srotaāpanna.

4) Darśana (*mthoṅ baḥi sa, kien* or *kiu kien*): ground of seeing or of srotaāpanna.

5) Tanū (*bsrab paḥi sa, po*): ground of the reduction of the passions or of the sakṛdāgāmin.

6) Vītarāga *(ḥdod chags daṅ bral baḥi sa, li yu*): ground of the saint freed from the passions or of the anāgāmin.

7) Kṛtāvi (*byas pa bsraṅ baḥi sa, yi tso* or *yi pan*): ground of the saint who has done what had to be done or of the arhat.

8) Pratyekabuddha: ground(s) of the solitary Buddhas.

9) Bodhisattva: the (ten) grounds of the bodhisattva.

10) Buddha: the ground of the Buddhas.

In this list, only the śrāvaka grounds, seven in number, are itemized.

The list does not appear again in the Aṣṭasāhasrikā, but does appear in all of the large P.P. sūtras: <2378>

Aṣṭadaśa, ed. E. Conze, I, p. 183, l. 24-25; 197, l. 4-8. – T VII, no. 220, p. 497b14-15; 698b12-13.

Pañcaviṃśati, ed. N. Dutt, p. 225, l. 16-18; 235, l. 18-19. – T VIII, no. 221, p. 29b25-26. – T VIII, no. 222, p. 199a1-2. – T VIII, no. 223, p. 259c12-13; 261a4-6; 346b5-6; 377c22-24; 383b20-21; 383c11-13. T VII, no. 220, p. 88c20-21; 97c26-28; 119a4-12.

Śatasāhasrikā, ed. P. Ghosa, p. 1473, l. 11-16; 1520, l. 20-22; 1562, l. 21-1563, l. 2. – T V, no. 220, p. 321c29-322a1. – T VI, no. 220, p. 905a15-17; 917b20-22.

Upadeśa, T XXV, no. 1509, p. 191a17; 197b23; 411a26-29; 585c28-586a25; 643a5-6; 657a11.

Compare Āloka, ed. U. Wogihara, p. 104, l. 3-11.

The career of the bodhisattva goes from the first production of the mind of bodhi (*prathamacittotpāda*) up to the arrival at supreme complete enlightenment constituting buddhahood. The Prajñā thinkers attribute to it ten stages or ten degrees which they metaphorically designate under the name of 'grounds' (*bhūmi*). Having established this list reserved for solitary bodhisattvas, they thought to draw up a vaster one, this time including all the adepts of the Holy Dharma, śrāvakas, pratyekabuddhas, bodhisattvas and Buddhas: this is the list called the list of shared grounds (*sādhāraṇabhūmi*). It also involves ten grounds, those of the pratyekabuddhas, bodhisattvas and Buddhas each counting as one (numbers 8 to 10) whereas those of the śrāvakas (numbers 1 to 7) counting as seven. Where were they found? In the early scriptures and mainly in the Vinayas and Abhidharmas where these seven śrāvakabhumis appear in part or in full as has been shown by A. Hirakawa, *The Rise of Mahāyāna Buddhism*, Memoirs of the Research Department of the Tßyß Bunka, no. 22, 1963, p. 67-68.

The career of the śrāvaka is strictly called the Path of nirvāṇa traveled by the saints or āryas. Leaving aside a preparatory period, it goes from entry into the certainty of acquisition of the supreme good (*samyaktvaniyāmāvakrānti*) or nirvāṇa up to obtaining the state of arhat. During this career, by means of seeing (*darśana*) and repeated meditation (*bhāvanā)* of the noble Truths, the ārya gathers the four fruits of the religious life (*śrāmaṇyaphala*) successively, the fruits of srotaāpanna, sakṛdāgāmin, anāgāmin and arhat.

The career of the śrāvaka is punctuated with a certain number of stages which some early sources, rather rare it is true, describe also as grounds (*bhūmi*) and which may be placed parallel to the grounds of the bodhisattva. As we have just seen, the Prajñāpāramitā enumerates seven, śuklavidarśana, etc., but the early sources (Vinaya and Abhidharma of the Sarvāstivādins) are usually content to give a much lower number.

1) Two bhumis: Darśana and Bhāvanā, represented by *anājñātamājñāsyāmindriya* and *ājñātendriya* respectively. Cf. Mahāvibhāṣā, T XXVII, no, 1545, p. 344a3-4; 909c22. – Vibhāṣā, T XXVIII, no. 1546, p. 256c9.

2) Three bhumis: Darśana, Bhāvanā and Aśaikṣa. Cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 740a14; 944a25. – Abhidharmahṛdaya by Upaśānta, T XXVIII, no. 1551, p. 849c24-25. – Saṃyuktābhidharmahṛdaya, T XXVIII, no. 1552, p. 910c6.

3) Four bhumis, according to Ghoṣaka: Tanū, Vītarāga, Aśaikṣa and Bhūmiphala <2379> or Nirvāṇa (cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 137b27-28) or Darśana, Tanū, Vītarāga and Aśaikṣa (cf. Vibhāṣā, T XXVIII, no. 1546, p. 114a12-13).

4) Four bhumis according to Pārśva: Prayoga (*sieou hing ti*), Darśana (*kien ti*), Bhāvanā (*sieou ti)* and Aśaikṣa (*wou hio ti*). Cf. Mahāvibhāṣā, T XXVII, no. 1545,p. 560c7-8. – Vibhāṣā, T XXVIII, no. 1546, p. 398b13-14.

5) Six bhumis, according to Kātyāyanīputra: Prayoga, Darśana, Tanū, Vitarāga, Aśaikṣa and Bhūmiphala or Nirvāṇa. Cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 147b29-c3.

6) Six bhumis: Gotra, Aṣṭamaka, Darśana, Tanū, Vītarāga and Kṛtāvi. Cf. Vinayamātṛkā, T XXIV, no. 1463, p. 801b20-25. It is possible that the large P.P. sūtras may have borrowed this list, putting a śukladarśanabhūmi ahead of it. Even if that is the case, it would be dangerous to conclude a dependency between the Prajñās and the Vinayamātṛkā the relationship of which is unknown; for some critics it would be of Haimavata origin; for others, of Dharmagupaka origin.

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Whatever its origin, the list of the ten shared grounds has complicated the career of the bodhisattva in a strange way. We may recall that this career begins with the first production of the mind of bodhi (*prathamacittotpāda*) and ends with the arrival at supreme complete bodhi (*anuttarā samyaksaṃbodhi*). It involves a certain number of stages or steps designated by the name of grounds (*bhūmi*). Two groups of grounds are to be distinguished:

1) The grounds proper, i.e., reserved for the bodhisattva. They are ten in number. In the early Prajñās, they are not named, but the Avataṃsaka calls them Pramuditā, Vimalā, Prabhākarī, Arciṣmatī, Sudurjayā, Abhimukhī, Dūraṃgamā, Acalā, Sādhumatī, Dharmameghā.

2) The shared grounds (*sādhāraṇabhūmi*) belonging to the disciples of the Buddha altogether divided into three groups: *i*) the śrāvakas whose grounds are seven in number: Śuklavidarśana (variant, Śuṣkhavidarśana), Gotra, Aṣṭamaka, Darśana, Tanū, Vītarāga, Kṛtāvi; *ii*) the pratyekabuddhas whose grounds are not specified in number; *iii*) the bodhisattvas to whom are reserved the ten grounds proper just mentioned.

In the following pages, I [Lamotte] will refer to these two groups of grounds by calling them the 'grounds proper' and the 'shared grounds'.

The bodhisattva has two ways of accomplishing his career. He can travel through the grounds proper (what I [Lamotte] will call the 'career of grounds proper', or he can travel though the shared grounds (what I [Lamotte] will call the 'career of shared grounds').

1. The career of the grounds proper

It is by far the most usual. It is described in chapter XX of the Pañcaviṃśati entitled Saṃprasthānaparivarta (T 223, k. 6, p. 256c-259c) and commented on in the present chapter of the *Traité*.

2. The career of the shared grounds

It has been passed over unnoticed up until now, although it was set out in chapter LVII of the Pañcaviṃśati entitled *Chen ngao p'in*, or also *Teng tchou p'in* (Pradipavartiparivarta): cf. T 223, k. 17, p. 346b2-7: <2380>

> Subhūti asked the Buddha: Bhagavat, what are the ten grounds which the bodhisattva completely fulfills in order to obtain anuttarā samyaksaṃbodhi? – The Buddha replied: The bodhisattva who completely fulfills the Śuṣkavidarśanābhūmi, the Gotrabhūmi, the Aṣṭamakabhūmi, the Darśanabhūmi, the Tanūbhūmi, the Vitarāgabhūmi, the Kṛtāvibhūmi, the Pratyekabuddhabhūmis, the Bodhisattvabhūmis, the Buddhabhūmi, this bodhisattva, I say, who completely fulfills these bhumis obtains anuttarā samyaksaṃbodhi.

At first sight it seems strange that, in order to accomplish his own career, the bodhisattva begins by fulfilling that of a śrāvaka but, although initially the practices of the śrāvaka and the bodhisattva are the same, the mind in which they are performed is quite different.

The explanations given by the *Traité* (T 1509, k. 75, p. 585c25-586a25) merit a translation:

In this passage, the Buddha again explains the causes and conditions leading to anuttarā bodhi. From his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva practices the perfection of wisdom (*prajñāpāramit*ā) and completely fulfills the [shared] grounds, from the first to the tenth. These ten grounds help in realizing anuttarā bodhi. These ten grounds are the Śuklavidarśanābhūmi, etc.

1) Śuklavidarśanābhūmi. – It is of two kinds: *i*) that of the śrāvaka, *ii)* that of the bodhisattva. The śrāvaka, solely in view of nirvāṇa, exerts himself (*utsahate*) to conquer bodhi. Practicing the concentration of contemplating the Buddhas or the contemplation of the ugly (*aśubhabhāvanā),* practicing loving-kindness (*maitrī*), compassion (*karuṇā)* or the reflections on impermanence (*anityadatādimanasikāra*), he accumulates good dharmas and rejects bad dharmas. Although he has a certain wisdom (*prajñā),* he is unable to find the water of the dhyāna-samāpattis nor is he able to obtain Bodhi as a consequence. This is why this ground is called the ground of the dry earth. – In the bodhisattva who has just produced the mind of bodhi (*prathamacittotpāda*), this stage is prolonged as long as he has not attained the preparatory conviction (*anulomikī kṣanti*). [This stage covers the shared grounds 1 to 5, from Pramuditā to Sudurjayā].

2) Gotrabhūmi. – The śrāvaka [conquers the four *nirvedhabhāgīya kuśalamūla*, roots of good leading to penetration of the noble truths], from heat (*uṣmagata*) up to the supreme worldly dharmas (*laukikāgradharma*). The bodhisattva, however, obtains the preparatory conviction (*anulomikī kṣānti*) [during the shared ground no. 6, Abhimukhī]; he is attached to the true nature of dharmas (*dharmāṇāṃ*

dharmatā), no longer produces any wrong views (*mithyādṛṣṭi*) and obtains the water of the dhyāna-samāpattis.

3) Aṣṭamakabhūmi. – [In the course of this ground, the śrāvaka] goes from *duḥkhe dharmajñānakṣānti* to *mārge 'nvayajñānakṣānti*: these are the first fifteen moments of mind [of the Satyadarśanamārga, or Path of seeing the truths. – For the bodhisattva, it is [the definitive obtaining] of the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) and entry into the [definitive] position of bodhisattva (*bodhisattvaniyāma*). [This result is attained in the course of or at the end of the 7th ground proper, the Dūraṃgamā]. <2381>

4) Darśanabhūmi. – [For the śrāvaka], this is the obtaining for the first time of a fruit of sainthood *(āryaphala*), namely, srotaāpanna. – For the bodhisattva, it is the bodhisattva ground of non-regressing (*avaivartika*). [It coincides with the shared ground no. 8, the Acalā).

5) Tanūbhūmi. – [The śrāvaka], if he is srotaāpanna or sakṛdāgāmin, partially destroys the nine kinds of passions (*kleśa*) of the desire realm: [six categories if he is sakṛdāgāmin]. – As for the bodhisattva, passing the non-regressing level Avaivartikabhūmi and as long as he has not become buddha [and remains in the grounds proper no. 8 and no. 9, Acalā and Sudarjayā], he destroys all the passions, and the traces (*vāsanā)* that remain become very slight (*tanūbhavanti*).

6) Vītarāgabhūmi. – Here, [the śrāvaka] abandons all the passions, desire, etc. (*rāgadikleśa*) of the desire realm (*kāmadhātu*) and is called anāgamin. – As for the bodhisattva, because of his renunciation (*vairāgya*), he obtains the five superknowledges (*abhijñā*). This corresponds to ground proper no. 9, Sudurjayā].

7) Kṛtāvibhūmi. – [Here] the śrāvaka obtains the knowledge of the destruction of the impurities *(āsravakṣyajñāna*) and the conviction that they will not arise again (*anutpādajñāna*), and he becomes arhat. – As for the bodhisattva, he completely fulfills the ground of Buddha (*buddhabhūmi*) [coinciding with the shared ground no. 10, the Dharmamegha].

8) Pratyekabuddhabhūmi. – In an earlier existence, he has planted the causes and conditions for the bodhi of the pratyekabuddhas; in the present existence, because of a minor event (see above, p. 1068-68F), he has left home (*pravrajita*) and, having found the profound doctrine of the nidānas (= *pratītyasamutpāda*), he has realized the bodhi of the pratyekabuddhas. In the language of the Ts'in, *Pi-tche-fo* is also called *Pi-tche-kia-fo*.

9) Bodhisattvabhūmi. – This is the [shared grounds] from Śukladarśanabhūmi to Kṛtāvibhūmi, as has been said above. It is also the [shared grounds] going from the Pramuditā bhūmi to the Dharmamegha bhūmi: all are called Bodhisattvabhūmi. Some say that all the grounds from the production of the first mind of bodhi (*prathamacittotpāda*) to the diamond-like concentration (*vajropamasamādhi*) are called Bodhisattvabhūmi].

10) Buddhabhūmi. - These are all the attributes of Buddha, beginning with the knowledge of phenomena in all their aspects (*sarvākārajñatā).*

In his grounds proper, the comportment (*pratipatti*) of the bodhisattva is perfect; his vision (*vidarśana*) of the grounds of another is perfect. For these two reasons together, the bodhisattva is perfect *(saṃpanna*).

- Some critics are surprised that the *Traité* places the Avaivartika in the fourth stage of the bodhisatva's career. But a distinction is made here: as we will see, the Avaivartika is in the fourth stage (Darśanabhūmi) of the shared levels, but at the eighth stage (Acalabhūmi) of the grounds proper only. The present passage has nothing revolutionary about it; to the contrary, it follows the purest abhidharmic tradition.

Sūtra. – *Atha khalu bhagavān āyuṣmantaṃ subhūtim etad avocat / yad api subhūtir evam āha / kathaṃ bodhisattvo mahāsattvo mahāyānasaṃprasthito bhavati / iha subhūte bodhisattvo mahāsattvaḥ ṣaṭsu* <2382> *pāramitāsu caran bhūmer bhūmiṃ saṃkrāmati / ayaṃ bodhisattvo mahāsattvo mahāyāna-saṃprasthita ity ucyate /*

athāyuṣmān subhūtir bhagavantam etad avocat / kathaṃ bhagavan bodhisattvo mahāsattvo bhūmer bhūmin saṃkrāmati / bhagavān āha / bodhisattvo mahāsattvaḥ sarvadharmāṇām asaṃkrāntim jānāti / na hi kaścid dharmo ya āgacchati vā gacchati vā saṃkrāmati vā upasaṃkrāmati vā / api tu bodhisattva yā sarvadharmāṇaṃ bhumis tāṃ na manyate na cintayati bhūmiparikarma ca karoti na ca bhūmiṃ samanupaśyati /

Then the Blessed One said to venerable Subhūti: You also asked me, O Subhūti, how the bodhisattva-mahāsattva sets out on the Mahāyāna. Well then, Subhūti, the bodhisattva-mahāsattva who, going along with the six perfections, passes from ground to ground is said to have set out on the Mahāyāna.

Then the venerable Subhūti said to the Blessed One: How, O Blessed One, does the bodhisattva-mahāsattva pass from ground to ground? – The Blessed One answered: The bodhisattva-mahāsattva knows the non-passing of all the dharmas; indeed, there is no dharma that comes or that goes, that passes by or that approaches. However, the bodhisattva-mahāsattva does not think, does not reflect about the level of the dharmas and yet he practices the preparations for the grounds but does not see the grounds.

Śāstra (p. 411a16). – Above (Pañcaviṃśati, p. 194), Subhūti had questioned the Buddha about the Mahāyāna, and the Buddha had answered (ibid., p. 194-214) by explaining the many characteristics of the Mahāyāna to him.[334] Also above (ibid., p. 214), Subhūti had asked a question about starting out for the

[334] According to the Pañcaviṃśati (p. 194-225), the many characteristics of the Mahāyāna are classified in the following way:

1. the six *pāramitā*s (p. 194-195).

2. the twenty *śūnyatās* (p. 195-198).

3. the one hundred ands twelve *samādhis* (p. 198-203).

4. the twenty-one groups of practices (p. 203-212): 1) four *smṛtyupasthānas*, 2) four *samyakprahānas*, 3) four *ṛddhipādas*, 4) five *indriyas*, 5) five *balas*, 6) seven *bodhyaṅgas*, 7) *aṣṭāṅgamārga*, 8) three *samādhis*, 9) eleven *jñānas*, 10) three *indriyas*, 11) three *samādhis*, 12) ten *anusmṛtis*, 13) four *dhyānas*, 14) four *apramāṇas*, 15) four *samāpattis*, 16) eight *vimokṣas*, 17) nine *anupūrvavihāras*, 18) ten *tathāgatabalas*, 19) four *vaiśāradyas*, 20) four *pratisaṃvids*, 21) eighteen *āveṇika buddhadharmas*.

5. the forty-three *dhāraṇimukhas* (p. 212-214).

Mahāyāna (*mahāyānasaṃprasthaÌa*) and here also the Buddha answered about the characteristics of this setting out.

The bodhisattva-mahāsattva going in this Vehicle (*yānarūḍha*) knows that from the beginning *(ādita eva)* all dharmas are without coming (*anāgama*), <2383> without going (*anirgama*), unmoving (*acala*) and without setting forth (*asaṃprasthāna*), because the fundamental element is eternally stable (*sthita*).

Furthermore, by minds of great compassion (*mahākaruṇācitta*), by the perfection of exertion (*vīryapāramitā)* and by the power of skillful means (*upāyabala*), the bodhisattva returns to practice the good dharmas (*kuśaladharma*) and, still seeking the higher grounds (*uttarabhūmi*),[335] he does not grasp the characteristics of these grounds (*na bhūminimittāny udgṛhnāti*) and does not see these grounds.

Question. – But [in order to answer Subhūti's question precisely], the Buddha should have spoken here about the Greater Vehicle (*mahāyānasaṃprasthāna*); why then does he speak about setting out for the grounds (*bhūmisaṃprasthāna*)?

Answer. – The Greater Vehicle is the grounds; [thus, to speak about the grounds is to speak about the Greater Vehicle]. The grounds are ten in number; to go from the first to the tenth is to 'start out' (*saṃprasthāna*). Thus a man riding on a horse (*aśva*) who wants to ride on an elephant (*hastin*), abandons the horse and gets up on the elephant; and to ride on a dragon (*nāga*), he abandons the elephant and mounts the dragon.

Question. – What are the ten grounds?

Answer. – There are two kinds of grounds: *i*) the grounds belonging to the bodhisattva (*bodhisattvabhūmi*) alone, *ii*) the shared grounds (*sādhāraṇabhūmi*).[336]

The shared grounds go from the ground of dry seeing (*śuṣkavidarśanābhūmi*) to the ground of the Buddhas (*buddhabhūmi*).

The grounds belonging to the bodhisattva alone are:

1) the joyous ground (*pramuditā bhūmi*),

2) the stainless ground (*vimalā bhūmi*),

3) the shining ground (*prabhākarī bhūmi*),

4) the ground of fiery wisdom (*arciṣmati bhūmi*),

5) the ground difficult to conquer (*sudurjayā bhūmi*),

6) the ground of presence (*abhimukhī bhūmi*),

7) the far-gone ground (*dūraṃgamā bhūmi*),

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6. the ten *bhūmis* (p. 214-225).

[335] Bhūmis 8 to 10.

[336] See the preliminary note to this chapter.

8) the unshakeable ground (*acalā bhūmi*),

9) the ground of good wisdom (*sādhumatī bhūmi*)

10) the ground of the cloud of the Dharma (*dharmameghā bhūmi*).

For the characteristics of these grounds, see the full explanation in the *Che-ti king* (Daśabhūmika sūtra). <2384>

Bhūmi I

1. Sūtra. – *Katamaṃ ca bodhisattvasya mahāsattvasya bhūmiparikarma / prathamāyāṃ bhūmau vartamānena bodhisattvena mahāsattvena daśabhūmiparikarmāṇi karaṇitāni / adhyāśayadṛḍhatt-ānupalambhayogena /*

evam ukta āyuṣmān subhūtir bhagavantam etad avocat / katamad bhagavan bodhisattvasya mahāsattvasyādhyāśayaparikarma / bhagavan āha / yad bodhisattvo mahāsattvāḥ sarvajñatāpratisaṃyuktaiś cittotpādaiḥ kuśalamūlāni samurānayati /

What is the preparation of the grounds in the bodhisattva-mahāsattva? The bodhisattva-mahāsattva who is in the first ground should fulfill ten preparations:

1) the strength of his high aspiration by means of the method of non-apprehending.

Then the venerable Subhūti said to the Bhagavat: For the bodhisattva-mahāsattva, what, O Bhagavat, is this preparation consisting of a high aspiration? – The Bhagavat answered: By means of resolutions associated with omniscience, the bodhisattva-mahāsattva accumulates the roots of good.

Śāstra (p. 411b1). – In order to enter into the first ground, the bodhisattva must accomplish ten things, from high aspiration (*adhyāśaya*) up to true speech (*satyavacana*).[337] Subhūti knows this very well, but in order to cut the doubts (*saṃśaya*) of beings on this subject, he questions the Bhagavat and asks him: "What is this high aspiration? " The Buddha answers: "It is to accumulate the roots of good by means of resolutions associated with omniscience." In regard to the resolutions associated with omniscience, we may note: When the bodhisattva-mahāsattva produces the mind of supreme complete enlightenment for the first time (*prathamato 'nuttarasamyaksaṃbodhicittam utpādayati*), he makes the following vow (*praṇidhāna*): "May I become Buddha in a future lifetime (*anāgate janmani*)." Thus this mind of supreme complete enlightenment constitutes a 'resolution associated with omniscience' (*sarvajñatāsaṃprayukta cittotpāda*). 'Associated' (*saṃprayukta*) insofar as it joins the mind to the wish to become Buddha.

For the bodhisattva of keen faculties (*tīkṣṇendriya*) who has accumulated merits (*puṇya*) greatly, the passions (*kleśa*) are slight (*tanu*) and the past wrongdoings (*atītāpatti*) are less numerous. When <2385> he

[337] Compare Abhisamayālaṃkāra, I, v. 48-50 (p. 7-8); Āloka, p. 99. Properly speaking, these ten *parikarmas* are to be practiced in the course of the *prayogamārga* preceding entry into the first bhūmi.

produces the mind of bodhi (*cittotpāda*), he forms the high aspiration (*adhyāśaya*) which takes pleasure in abhisaṃbodhi and, from lifetime to lifetime, the concerns about worldly things (*loka*) decrease: this is what is here called 'resolutions associated with omniscience' (*sarvajñatāsaṃprayukta cittotpāda*).

In all the virtues that he practices, generosity (*dāna*), morality (*śīla),* concentration (*samādhi*), etc., the bodhisattva does not seek either the happiness of this world or that of the other world (*ihaparalokasukha*), or longevity *(āyuḥpramāṇa*) or safety (*kṣema*); he seeks only omniscience (*sarvajñatā*). Just as a miser (*matsarin*) refuses for any reason to give even a single coin (*kārṣāpaṇa*), saves them and piles them up with the sole desire of becoming rich, so the bodhisattva, whether his merits (*puṇya*) are many or not, seeks nothing other than to save them and pile them up with the view of omniscience.

Question. – But if the bodhisattva does not yet have omniscience and has not yet tasted its flavor (*rasa*), how can he form the high aspiration (*adhyāśaya*)?

Answer. – I said above that it is a question of someone of keen faculties (*tīkṣnendrīya*), of slight passions, of pure qualities, who is not fond of the world. Without even having heard the Mahāyāna praised, he hates the world: what then if he has heard it praised?

Thus, *Mo-ho-kia-chö* (Mahākāśyapa) had taken as wife a woman golden in color (*suvarṇavarṇa*), but as he did not love her, he abandoned her and entered into the religious life.[338]

Also seeing in the middle of the night that his courtesans were like corpses, *Ye-chö tch'ang-tchö-tseu* (Yaśaḥ śreṣṭhiputra) left his precious sandals worth a hundred thousand [kārṣāpaṇas] on the bank of the river, crossed over the river and went straight to the Buddha (*śatasahasraṃ maṇipādukayugaṃ nadyāvārakāyās tīre ujjhitvā, nadīṃ vārakāṃ pratyuttīryayena bhagavāṃs tenopasaṃkrāntāḥ*).[339]

The noblemen and kings who, out of disgust, thus renounced the five objects of enjoyment (*pañcakāmaguṇa*) are innumerable. Why then does the bodhisattva, who has heard speak of the many qualities (*guṇa*) of the bodhi of the Buddhas, not at once make the resolution <2386> (*cittotpāda*) to penetrate it deeply? Thus, in the chapter *Sa-t'o-po-louen* (Sadāprarudita-parivarta) which will follow,[340] the daughter of a nobleman (*śreṣṭhidārikā)*, having heard the praises of the Buddha, immediately left her home and went to *T'an-wou-kie* (Dharmodgata).[341]

Moreover, as his five spiritual faculties (*pañcendriya*), faith (*śraddhā)*, etc., are complete (*paripūrṇa*) and ripe (*paripakva*), the bodhisattva is able to acquire the high aspiration (*adhyāśaya*). A small child whose five organs (*pañcendriya*), eye (*cakṣus*), etc., are not complete, does not discern the five objects (*pañcaviṣaya*) and does not distinguish what is beautiful and what is ugly; it is the same when the five spiritual faculties, faith, etc., are not complete: one does not distinguish between the good and the bad, one

[338] On the marriage of Mahākāśyapa and Bhadrā, soon followed by separation, see above, p. 287F, n. 1.

[339] On the conversion of Yaśas, see above, p. 1545F, n. 4. To the references, add Saṃghabheda, I, p. 139-141.

[340] *Tch'ang-t'i p'in*, chapter 88 of the Pañcaviṃśati, T 223, k. 27, p. 416a-421b.

[341] In this chapter, the daughter of the śreṣṭhin went with her father and mother to the bodhisattva Dharmodgata to pay homage to him. – Cf. Aṣṭasāhasrikā, ed. U. Wogihara, p. 953: *Atha khalu sā śreṣṭhidārikā Dharmaodgatasya bodhisattvasya mahāsattvasya pūjārthaṃ satkārārthaṃ ca prasthitā.*

does not know the difference between what is bondage (*bandana*) and what is deliverance (*mokṣa*), one loves the five objects of enjoyment (*pañcakāmaguṇa*) and one falls into wrong views (*mithyādṛṣṭi*). But the person whose five spiritual faculties, faith, etc., are complete is able to distinguish good from bad. If already he takes pleasure in the śrāvaka system advocating the ten good paths of action (*daśakuśalakarmapatha*), why would he not think more deeply yet of supreme bodhi?

As soon as he first produces the mind of supreme bodhi, he has already gone beyond the world; he goes even further when he has perfected [this mind of supreme bodhi].

Furthermore, when the bodhisattva begins to taste the flavor (*rasa*) of the Prajñāpāramitā, he is able to produce the high aspiration (*adhyāśaya*). A man closed up in a dark prison who sees the light through a narrow slit, leaps for joy; he thinks and tells others that he alone has seen such a light and, in his joy and happiness, he produces a high aspiration; thinking of this light, he seeks to escape by any means. It is the same for the bodhisattva: closed up in the dark prison of the twelve bases of consciousness (*dvādaśāyatana*) and of ignorance (*avidyā)* by his earlier actions (*pūrvakarman*), everything that he knew and saw was false; but when he has heard the Prajñāpāramitā and tasted its flavor a little bit, he thinks deeply about omniscience (*sarvajñatā)* and wonders how to get out of the prison of the six sense organs *(ṣaḍindriya*), like the Buddhas and the āryas. <2387>

Finally, when the bodhisattva has produced the mind of supreme complete enlightenment, he acts in conformity with his wish (*yathāpraṇidhānam*); this is why he produces the high aspiration *(adhyāśaya*) that consists of loving all dharmas, but none as much as omniscience (*sarvajñatā)*; of loving all beings, but none as much as the Buddhas; of penetrating deeply into the feelings of compassion (*karuṇācitta*) to work for the benefit of all beings (*sarvārthakriyā):* these are the characteristics of *adhyāśaya*. In the first ground, the bodhisattva must always practice these resolutions (*cittotpāda*) [associated with omniscience].

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2. **Sūtra**. – *Sarvasattvasamacittatāparikarma sattvānupalabdhitām upādāya // yad bodhisattvaḥ sarvajñatāpratisaṃyuktaiś cittotpādaiś caturpramāṇany abhinirharati maitrīkaruṇāmuditopekṣam /*

The equality of mind towards all beings by not apprehending any being. – By means of the resolutions associated with omniscience, the bodhisattva produces the four immeasurable [feelings]: loving-kindness, compassion, joy and equanimity.

Śāstra (p. 411c16). – When the bodhisattva has obtained this high aspiration (*adhyāśaya*), he equalizes his mind in regard to all beings. Beings always love their friends and hate their enemies, but, for the bodhisattva who has obtained the high aspiration, enemy and friend are equal; he regards them as the same.

Here the Buddha himself defines the equality of mind (*samacittatā*) as being the four immeasurable feelings (*caturapramāṇa*). When the bodhisattva sees beings experiencing happiness (*sukha*), he produces minds of loving-kindness (*maitrī*) and joy (*muditā)* and formulates the vow (*praṇidhāna*) to lead all beings to find the happiness of a Buddha. – When he sees beings undergoing suffering (*duḥkha*), he produces a mind of compassion (*karuṇā)* and, out of pity for them, he formulates the vow to eradicate the sufferings of

all beings. When he sees beings who are neither unhappy nor happy, he produces a mind of equanimity (*upekṣā*) and formulates the vow of bringing them to renounce any feeling of fondness (*anunaya*) or aversion (*pratigha*).

For other explanations of these four immeasurable feelings, see what has been said above (p. 1239-1273F).

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3. **Sūtra**. – *Tyāgaparikarma dānadāyakapratigrāhakānupalabdhitām upādāya // yad bodhisattvaḥ sarvasattvebhyo 'vikalpitaṃ dānaṃ dadāti //* <2388>

The generosity of not apprehending either gift or giver. - The bodhisattva makes gifts to all beings free of discrimination.

Śāstra (p. 411c28) – Generosity (*tyāga*) is of two kinds: *i*) Making a gift by giving up a material object *(āmiṣa*); *ii*) obtaining bodhi by giving up the fetters (*saṃyojana*). The former is 'abandoning' insofar as it rejects avarice (*mātsrya*); by contrast, the latter, the 'abandoning' of the fetters, plays the role of cause and condition (*hetupratyaya*). It is necessary to reach the seventh ground in order to abandon the fetters.

Question. – There are several kinds of abandoning: internal *(ādhyātmika*) or external (*bāhya*) gift, small (*laghu*) or large (*guru*) gift, material gift *(āmiṣadāna*) or gift of the Dharma, worldly gift (*laukikadāna*) or supraworldly gift (*lokottaradāna*), etc. Why then does the Buddha speak only of supraworldly gift 'free of discrimination' (*avikalpita*) and free of conceptualization (*asaṃkalpita*)?

Answer. – Although generosity is of any type, the Buddha speaks only of great generosity, the generosity that does not grasp the characteristics (*nimittodgrahaṇahita*).[342]

Furthermore, the Buddha subscribes to no dharma and therefore teaches the bodhisattva a generosity 'without adherence' (*nirāsaṅga*), in conformity with the teachings of the Buddhas.

Here it would be necessary to speak at length about the generosity free of discrimination (*avikalpitadāna*); as for the other kinds of generosity, they have been the object of many explanations already in several places.

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4. **S**ūtra. – *Kalyāṇamitrasevanāparikarma nairmāṇyatām upādāya // yāni kalyāṇamitrāṇi sarvajñatāyaṃ samādāpayanti teṣāṃ mitrāṇāṃ sevanā bhajanā paryupāsanā śuśruṣā /*

The good services rendered to good friends by not deriving any pride from them. – Helping, venerating, respecting and listening to good friends who encourage one to omniscience.

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[342] Triply pure generosity (*trimaṇḍalapariśuddha*) where there is total absence of giver, gift and recipient: cf. p. 675-677F, 724F.

Śāstra. – (p. 412a4) – On the good services rendered to good friends, see the explanations given above (Pañcaviṃśati, p. 156). <2389>

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5. **Sūtra**. – *Dharmaparyeṣtiparikarma sarvadharmānuplabdhitām upādāya // yad bodhisattvaḥ sarvajñatāpratisaṃyuktaiś cittotpādair dharmaṃ paryeṣate na ca śrāvakapratyekabuddhabhūmau patati /*

The search for the Dharma by means of the non-apprehension of all the teachings. – The bodhisattva seeks the Dharma with resolutions associated with omniscience and [hence] does not fall to the rank of śrāvaka or pratyekabuddha.

Śāstra (p. 412a5). – There are three kinds of Dharma:

1) The supreme Dharma of all (*sarveṣv anuttara*), i.e., nirvāṇa.

2) The means of attaining nirvāṇa (*nirvāṇaprāptyupāya*), i.e., the noble eightfold Path *(āryāṣṭāṅgamārga*).

3) All good words (*subhāṣita*), truthful words (*satyavacana*) promoting the eightfold noble Path. These are: (a) the eighty-four thousand articles of the Dharma (*caturaśītidharmaskandha-sahasra*), or (b) the twelve-membered speech of the Buddha (*dvādaśāṅgabuddhavacana*), or (c) the four Baskets (*catuṣpiṭaka*) consisting of (i) the [four] Āgamas *(āgamacatuṣpiṭaka*), (ii) the Abhidharma, (iii) the Vinaya, (iv) the Kṣudrakapiṭaka, plus all the Mahāyānasūtras such as he Mahāprajñāpāramitā, etc. All that is called Dharma.[343]

To seek the Dharma (*dharmaparyeṣṭi*) is to write it, to recite it, to study it and to meditate on it. These texts heal the mental illnesses (*cittavyādhi*) of beings. The bodhisattva sacrifices his life to gather together these text-remedies.

Thus while still a bodhisattva, the Buddha Śā was called *Lo-fa* (Dharmarata). At that time there was no buddha, and this bodhisattva had not yet heard a good word (*subhāṣita*), but he was searching everywhere for the Dharma and did not relax his exertion (*virya*); however, he had not yet found it. One day, Māra transformed himself into a brāhamaṇa and said to him: "I have a stanza (*gāthā)* spoken by a buddha; I will give it to you if you agree to write it using your skin as parchment, your bone as pen and your blood as ink." Dharmarata thought: "During my previous lifetimes I have lost my life an incalculable number of times without ever deriving any benefit from it." Immediately he flayed his skin, put it out to dry and wrote the stanza on it. <2390> Māra went to take his life when, at that moment, the Buddha, aware of the extreme resolve of the bodhisattva, arose from the direction of the nadir (*adhodiś*) and came to teach him the

[343] This brief summary shows that the *Traité* did indeed use the Sanskrit canon of the Sarvāstivādins as canonical scripture, reserving a separate place for the minor scriptures designated here by the name *Tsa-tsang* in Chinese, *Kṣudrapiṭak*a in Sanskrit or, quite simply, *Kṣudraka*: cf. p. 341F, n. 1.

profound Dharma. Immediately Dharmarata obtained the conviction that dharmas do not arise (*anutpattikadharmakṣānti*).[344]

Sa-t'o-po-louen (Sadāprarudita) also sought the Dharma by ascetic practices (*duṣkara-caryā).[345]*

The bodhisattva Śākyamuni drove five hundred nails into his body in order to find the Dharma.[346]

The king *Kin-kien* (Kāñcanasāra) perforated his body in five hundred places, [put wicks in the holes] and threw himself into the flames in order to light them.[347]

All these heroes were seeking the Dharma by means of these ascetic practices and deeds in order to teach beings.

Finally, the Buddha himself says here that "by seeking the Dharma [with resolutions associated] with omniscience, the bodhisattva does not fall to the rank of śrāvaka or of prateykabuddha".

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6. Sūtra. – *Abhīkṣṇanaiṣkramyaparikarma gṛhānupalabdhitām upādāya // yad bodhisattvaḥ sarvajātiṣv avyakīrṇacittena niṣkrāmati / tathāgataśāsane pravrajati / na cāsya kaścid antarāyo bhavati /*

The continual departure from the world by the non-apprehension of the householder life. – From lifetime to lifetime and with an unmixed intent, the bodhisattva goes forth from the world and becomes a monk in the Tathāgata's order, and is not hindered by anyone. <2391>

Śāstra (p. 412a25). – The bodhisattva knows that the householder life (*gṛhavāsa*) is the cause and condition (*hetupratyaya*) of many wrongs *(āpatti*). "If I remain at home", he says to himself, "I myself will be unable to carry out the pure practices (*viśuddhacaryā*); how then could I lead others to practice them? If I follow the rules of the householder life, I would have a whip and a stick, etc., and I would be tormenting beings. If I act in conformity with the Holy Dharma, I will violate the rules of the householder life. I have two things

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[344] Jātaka of Dharmarata already mentioned above, p. 975F, n. 1; 1853F, n. 4. – References to Kotanese and Uigur sources in M. J. Dresden, *The Jātakastava*, 21st story, p. 432 and 339. – Mural painting at Qyzil, in E. Waldschmidt, *Über die Darstellungen*…, p. 15, and table 1, fig. 1.

[345] Wishing to honor the Prajñāpāramitā and offer gifts to the bodhisattva Dharmodgata, Sadāprarudita sold his body to Śakra disguised as a young man. The sale being concluded, he took a sharp knife, pierced his right arm and let the blood flow; then he pierced his right breast, cut off the flesh and, to break his bones, ran into a wall. Cf. Aṣṭasāhasrikā, ed. U. Wogihara, p. 947.

[346] Jātaka of king P'i-leng-kie-li (Bhṛṅgāra?) who drove a thousand nails into his body in order to hear from the mouth of the brāhmāṇa Raudrākṣa the Buddhist stanza: *anityā bata saṃskārāḥ.* Cf. P'ou-sa-pen-hing king, T 155, k. 3, p. 119b15-16; Hien-yu king, T 202, k. 1, p. 350a-b; King liu yi siang, T 2121, k. 25, p. 136c20-137a3.

[347] Jātaka of Kāñcanasāra told above, p. 688F, b. 4. – References to the Khotanese, Uigur and Sogdian sources in M. J. Dresden, *The Jātakastava*, 43rd story, p. 440 and 451. Friezes from Qyzil in E. Waldschmidt, *Über die Darstellungen*…,p. 16 and 17, fig. 25 to 31.

to think about: if I do not leave home today, I will, of course, be forced to leave it at the time of death; if I abandon it by myself today, my merit (*puṇya*) will be great."[348]

Again the bodhisattva has the following thought: "Kings and noblemen, powerful as gods, seek happiness and do not find it; death takes them away cruelly. As for myself, I am abandoning home for beings in order to keep the pure morality (*viśuddhaśīla*) [of the monastic], seek the abhisaṃbodhi of the Buddhas and fulfill the causes and conditions for the perfection of morality (*śīlapāramitā*)."

Here the Buddha himself says that "from lifetime to lifetime and with an unmixed intention, the bodhisattva goes forth from home". With an unmixed intention (*avyavakīrṇa-cittena*), for the bodhisattva does not leave home to embrace the ninety-six kinds of [heretical] doctrines, but only to enter into the Tathāgata's order (*tathāgataśāsane pravrajitum*). Why? Because in the Tathāgata's order, both kinds of correct seeing (*samyagdṛṣṭi*) are present: correct worldly (*laukika*) view and correct supraworldly (*lokottara*) view.[349]

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7. Sūtra. – *Buddhakāyaspṛhāparikarma lakṣaṇānuvyañjanānupalabdhitām upādāya // yad bodhisattvo buddhavigrahaṃ dṛṣṭvā na kadācid buddhamanasikāreṇa virahito bhavati yāvad anuttarāṃ saṃyaksaṃbodhiṃ anuprāpnoti /*

Taking delight in the Buddha's body by the non-apprehension of the major and minor marks. – Having seen the body of the Buddha, the bodhisattva never ceases thinking about the Buddha until he attains supreme complete enlightenment.

Śāstra (p. 412b8). – The Buddha hears the qualities (*guṇa*) of the Buddha praised in many ways: the ten powers (*bala*), <2392> the four fearlessnesses (*vaiśāradya*), great loving kindness (*mahāmaitrī*), great compassion (*mahākaruṇā)* and omniscience (*sarvajñāna*). Moreover, he sees the Buddha's body adorned with the thirty-two major marks (*lakṣaṇa*) and the eighty minor marks (*anuvyañjana*), emitting a great brilliance (*mahāprabhā)* and unceasingly honored by gods and men, and he says to himself: "In a future lifetime, I too will be like that." Even if he does not fulfill the causes and conditions required to meet a Buddha, already he is delighted in him, and if he does fulfill them, he is even more pleased. Possessing the high disposition (*adhyāśaya*), he takes delight in the Buddha, and this is why he always succeeds in meeting a Buddha from lifetime to lifetime.

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8. **Sūtra**. – *Dharmavivaraṇaparikarma dharmabhedānupalabdhitām upādaya // yad bodhisattvaḥ saṃmukhibhūtasya tathāgatasya parinirvṛtasya vā sattvebhyo dharmaṃ deśayaty ādau kalyāṇaṃ madhye*

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[348] By contrast with the householder life, the religious life has numerous advantages which have been detailed above, p. 839-843F.

[349] See Majjhima, III, p. 72.

kalyāṇaṃ paryavasāne kalyāṇaṃ svarthaṃ suvyañjanaṃ pariśuddhaṃ paripūrṇaṃ yaduta sūtraṃ yāvad upadeśāḥ /

The propagation of the Dharma by the non-apprehension of the subdivision of this Dharma. – Whether a Tathāgata is still present in the world or has already become parinirvāṇized, the bodhisattva preaches the Dharma to beings, the Dharma which is good at the beginning, good in the middle and good at the end, of good meaning and letter, completely pure and perfectly full, namely, the sūtras, etc. up to the Upadeśas.

Śāstra (p. 412b13). – Having sought the Dharma as has been said above, the bodhisattva "preaches it to beings (*sattvebhyo deśayati*)." The lay bodhisattva (*gṛhastha*) practices material generosity particularly; the monastic (*pravrajita*) bodhisattva, in his love and respect for the Buddha, always practices the generosity of the Dharma (*dharmadāna*).

Whether a Buddha is present in the world or not, the bodhisattva <2393> is well established in morality (*śīla*) without seeking fame (*śloka*) or profit (*lābha*). Equalizing his mind toward all beings, "he preaches the Dharma to them" (*dharmaṃ deśayati*).

This Dharma is "good at the beginning" *(ādau kalyāṇa*) because it praises generosity; it is "good in the middle" (*madhye kalyāṇa*) because it praises morality (*śīla*) in detail; it is "good at the end" (*paryavasāne kalyāna*) for, in reward for these two things [– generosity and morality -], the bodhisattva is going to be reborn in a buddha-field (*buddhakṣetra*) or become a deity.

Or again, the Dharma is good at the beginning because in seeing the five aggregates of attachment (*pañcopādānaskandha*) of the triple world (*traidhātuka*) abounding in suffering, one feels disgust (*nirvedacitta*) towards them. It is good in the middle because one abandons lay life and separates oneself from the world. It is good at the end because the mind is liberated from the disturbing emotions (*kleśa*).

Or finally, the Dharma is good at the beginning because it first explains the Vehicle of the śrāvakas. It is good in the middle because it explains [next] the Vehicle of the pratyekabuddhas. It is good at the end because it [finally] proclaims the Greater Vehicle.

The Dharma is "good in meaning and good in letter" (*svartha suvyañjana*). In the threefold speech, the elocution may be good while the reasoning is mediocre and superficial, or the reasoning may be profound and good while the elocution in imperfect; this is why the sūtra says here that the meaning is good and the letter is good.

The Dharma is "completely pure" (*pariśuddha*) because, having eliminated the stains of the triple poison, it enunciates only the True Dharma (*saddharma*), without mixing in false dharma (*adharma*).

The Dharma is "completely clear" (*paripūrṇa*) because the noble eightfold Path *(ārya aṣṭāṅgikamārga*) and the six perfections *(ṣaṭpāramitā)* are complete in it.

On the twelve-membered [speech of the Buddha] (*dvādaśaṅgabuddhavacana*), sūtra, etc., see what has been said above (p. 2286-2303F).

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9. **Sūtra**. – *Mānastambhanirghātanaparikarma, adbhutatānupalabdhitām upādāya // yad bodhisattvas tena mānastambhanirghātanena na jātu nīcakuleṣūpapadyate /*

The destruction of pride and vanity by the non-apprehension of any superiority whatsoever. – By the destruction of pride and vanity, the bodhisattva is never reborn into lowly families. <2394>

Śāstra (p. 412b29). – The bodhisattva goes forth from home (*pravrajat*i), observes morality (*śīlaṃ rakṣati*), preaches the Dharma (*dharmaṃ deśayati*) and cuts the doubts of beings (*sattvānāṃ saṃśayāṃś chinatti*); and sometimes he becomes puffed up and experiences pride (*māna*) and vanity (*stambha*). In that case, he should make the following reflection: "I have shaved my head, I have put on the yellow robe (*kāṣāya*) and with bowl in hand, I beg for my food. This is of the nature of destroying pride and vanity in me. How could I feel pride and vanity in that?"

Moreover, pride and vanity dwell in the human mind. These faults stifle the qualities, they are detested by men and are the source of a bad reputation. In later lifetimes, the prideful are always reborn among wild animals or, if they are reborn among humans, they are base and lowly in condition.

Knowing that pride and vanity have these immense defects, the bodhisattva destroys this pride and this vanity in order to seek supreme complete enlightenment. If the person who begs for material things should be humble and modest, then what should be said about the person who is seeking the peerless bodhi?

Because he has destroyed pride and vanity, the bodhisattva is always reborn among the nobility and never in lowly families.

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10. **Sūtra**. – *Satyavacanaparikarma vacanānupalabdhitām upādāyā // tatra katamad bodhisattvasya satyavacanaparikarma / bhagavān āha / yaduta bodhisattvasya yathāvāditā tathākāritā / imāni bodhisattvena mahāsattvena prathamāyāṃ bhūmau vartamānena daśaparikarmāṇi karaṇīyāni //*

Truthful speech by means of non-apprehension of any speech. – What is truthful speech in the bodhisattva? – The Bhagavat replied: It is the fact that the bodhisattva "acts as he says".

These are the ten preparations for accomplishment by the bodhisattva-mahāsattva in the first ground.

Śāstra (p. 412c9). – Truthful speech is the root of all good (*kuśala*), the cause and condition of rebirth among the gods; it is believed and accepted by all people. He who puts it into practice does not pretend generosity (*dāna*), morality (*śīla*) or wisdom; merely by cultivating truthful speech, he wins immense merit (*puṇya*). Truthful speech is "acting as one says".

Question. – There are four [good] vocal actions (*vākkarman*): [abstaining from lying (*mṛṣāvāda*), from malicious gossip (*paiśunyavāda*), from harmful speech (*pāruṣyavāda*) and from idle speech (*saṃbhinnapralāpa*)[350]; why does the sūtra not mention "truthful speech" here?

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[350] See p. 771F.

Answer. – In the Buddhadharma, truth (*satya*) is specially honored; this is why the sūtra here speaks of the truth that encompasses (*saṃgṛhṇāti*) the four [good] vocal actions. One obtains nirvāṇa by means of the truth.

Furthermore, the bodhisattva who relates to beings will [inevitably] endure harmful words (*pāruṣyavāda*), idle words (*saṃbhinnapralāpa*) and malicious gossip (*paiśunyavāda*); sometimes he will even commit the grave wrongdoing of false speech (*mṛṣāvāda*) himself. He must correct this in the first ground. On the first ground, the bodhisattva is not yet able to practice the four [good] vocal actions fully; this is why the sūtra mentions only "truthful speech" [here]; in the second ground, he will be able to practice it fully.

Question. – Why is it a matter of only the "ten preparations" (*daśaparikarma*) in the first ground?

Answer. – The Buddha is the king of Dharma, having mastery (*vaśita*) over all dharmas. He knows that these ten preparations can produce the first ground. He is like a good physician (*vaidya*) who knows the number of medicines (*bhaiṣajya*) necessary to cure the sickness, sometimes five, sometimes ten. Therefore there is no objection that can be raised against the number [of preparations].

Bhūmi II

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena dvitīyāyāṃ bhūmau vartamānenāṣṭau dharmā abhīkṣṇaṃ manasikartavyāḥ / katame 'ṣṭau / yaduta śīlapariśuddhiḥ /tatra katamā bodhisattvasya śīlapariśuddhiḥ / yaduta bodhisattvasya mahāsattvasya śrāvakapratyekabuddhacittānām amanasikāraḥ / ye 'pi tadanye dauḥśilyakarā bodhiparipanthakarā dharmās teṣam amanisikāraḥ / iyaṃ bodhisattvasya śīlapariśuddhiḥ /*

Moreover, O Subhūti, the bodhisattva-mahāsattva on the second ground must think about eight dharmas continually. What are these eight?

1) Purity of morality.

In the bodhisattva, what is the purity of morality? – The bodhisattva-mahāsattva does not think about the concepts of the śrāvakas or the pratyekabuddhas <2396> nor does he think about other doctrines, immoral teachings that are an obstacle to bodhi.

Śāstra (p. 413c10). – In the first ground, the bodhisattva mainly practiced generosity (*dāna*); now he knows that morality is superior to generosity. Why? Morality takes in all beings whereas generosity does not include all of them. The domain of morality is immense (*aprameya*): this is how the morality consisting of not killing living beings (*prāṇātipātaprativirati*) grants life to all beings. Beings are innumerable and infinite, and the merit [consisting of sparing them] is itself immense and infinite.

Here the sūtra briefly mentions (*saṃkṣepeṇa*) the "teachings that create an obstacle to bodhi" (*bodhiparipanthakara*): these are 'immoral' doctrines (*dauḥśilyakara*). A teaching must be free of any immorality to be called pure (*pariśuddha*). If the concepts of the śrāvakas and pratyekabuddhas already [in

some respects] constitute a stain on morality (*śīlamala*),[351] what can be said then (*kaḥ punarvādaḥ)* of these other doctrines, overtly bad?

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2. Sūtra. – *Kṛtajñatā kṛtaveditā // yad bodhisattvo mahāsattvo bodhisattvacaryāṃ carann alpam api kṛtam āsaṃsārān na nāśayati prāg eva bahu /*

Acknowledgement and gratitude. – The bodhisattva-mahāsattva traveling on the bodhisattva career does not, until the end of saṃsāra, forget any favor even if it is small, or, all the more so if it is big.

Śāstra (p. 413c17). – Some people say: "It is because of merits won in my previous existences (*pūrvanivāsapuṇya*) that I have obtained such a benefit". Others say [to their benefactor]: " I am personally deserving: what benefit have you done for me?"

To speak thus is to fall into wrong views *(mithyādṛṣṭi*). And so the Buddha says here that the bodhisattva must acknowledge kindnesses (*kṛtajña*). Although beings in their previous existences may have acquired the rights to happiness (*sukhahetu*), they would be unable to enjoy this happiness if, in their present existence, certain circumstances [such as the generosity of a benefactor] did not occur. Thus the seeds (*bīja*) of the grain are in the earth, but without rain <2397> (*vṛṣṭi*) they cannot sprout. It cannot be said that the rain is of no use on the pretext that the earth produces the grain. Although the benefits we gather at present have been planted [by us] during earlier lifetimes, why would the fondness and kind feelings of our benefactors not play a part in these benefits?

Moreover, acknowledgement (*kṛtajñatā)* is the source of great compassion (*mahākaruṇāmūla*) and opens the first door to good actions (*kuśalakarman*). The grateful person is loved and esteemed by people; his renown extends afar; after his death, he is reborn among the gods and finally he will attain abhisaṃbodhi. In this regard, the Buddha has told the story of the following Jātaka:

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[351] This is not a criticism. Sthavira Buddhism is in perfect agreement with natural morality (*śīla*) amd religious discipline (*saṃvara*). However, it does not attain the perfection of morality (*śīlapāramitā)* advocated by the Mahāyāna which depends essentially on the non-existence of sin and its opposite *(āpattyanāpattyanadhyāpattitām upādāya*): cf. p. 770F, 861F.

[Ṛkṣajātaka.][352] – A man went to the mountains in order to cut <2340> wood. He lost his way in a violent

[352] Ṛkṣa- or Ṛkṣapatijātaka, making up part of the stock of jātakas situated at Benares in which king Brahmadatta always appears. Like so many other fables, it contrasts the kindness of animals with the ingratitude of humans. The story has been amply illustrated in the Buddhist art and literature of both Vehicles.

Mūlasarvāstivādin Vinaya, Saṃghabhedavastu, ed. R. Gnoli, II, p. 104-106 (= T 1450, k. 15, p. 177a26-c18*): bhūtapūrvaṃ bhikṣavo vārāṇasyāṃ nagaryām anyatamo daridrapuruṣaḥ prativasati; sa kāṣṭhāni vikrīya jivikāṃ … tadāpy eṣa akṛtajñā akṛtavedī; etarhy apy eṣa akṛtajñaḥ akṛtavedī.*

Transl.: Once, O monks, a poor man was living in the city of Benares; he earned his living by selling wood. One day, having risen very early, he took his curved axe and went to the forest in search of wood. Unexpectedly a great cloud arose accompanied by showers and wind. The man who, rightly or wrongly, was trying to find another spot and went from one tree to another, but the rain got heavier and he finally took shelter in a cave in the mountain. There was a bear in this cave; seeing it, the man was frightened and wanted to flee. The bear said to him: "My child, why are you afraid? You have nothing to fear from me; stay." Although hesitant, the man was so worried that he could not leave. Then the bear took him up in its arms, carried him into the cave and fed him with roots and fruits.

The storm lasted seven days without stopping. Seven days passed and on the eighth, the sky cleared and the cloud disappeared. The bear, having looked at the sky in the four directions of the horizon, brought the man abundant roots and fruits and said to him: "My child, the storm has passed, the sky is clear and the clouds have disappeared. Go in peace!" The man fell to his feet and said to the bear: "Father, I am leaving but I must do you a favor in return." The bear answered: "My child, the only thing you must do for me is not to betray me to anyone." The man answered: "Father, so be it." He circumambulated the bear, prostrated at its feet and went away.

The man entered Benares as a certain hunter was going out to hunt. This hunter saw him and said: "Friend, here you are back again after a long time; your son and your wife are upset; they are crying because they think you have certainly been the victim of the seven-day storm or of a wild animal. Animals and birds in great numbers have perished in the storm. How did you escape?" The man told him everything that had happened and the hunter said: "Friend, show me the cave where this bear is." The man answered: "Friend, never will I go back into the forest, no matter how my life was saved." But the man was so beguiled by the hunter who promised him two-thirds of the meat that he finally agreed and went with the hunter to show him the way. <2399> Gradually they reached the cave where the kind bear was and then, following his cruelty and ingratitude, he declared: "Here is the cave where the bear is." At once the hunter, whose way of life it is to take the life of others, set fire to the cave. The kind bear, its mind disturbed by the smoke and its eyes clouded by tears, spoke this verse:

> "From whom did I take anything while I lived in this cave in the mountain, eating fruits, roots and water, wishing for others' benefit?
>
> Now at the moment of death, what should I do? But corporeal beings must submit [to the fruits] of actions, whether these fruits are desirable or not."

Having spoken these words, the bear died.

Then the two friends cut up the animal and shared the meat. The hunter said to the ungrateful man: "Take two-thirds of the meat." The man stretched out his hands to grab it; they fell to the ground. Then the hunter cried: "O misfortune!" and abandoning even the share that belonged to him, went away.

Having heard about this great wonder, a great crowd gathered there; the king Brahmadatta, curious, went to that place. Somewhere on the mountain there was a monastery. His eyes wide open in amazement, the king took the bear's skin and went to the monastery to tell the community of monks about the affair. He set the skin at a pool of blue

rainstorm and. at sunset, he was hungry and cold. Poisonous insects and animals came to attack him and so he entered a cave in the rock. In this cave there was a big bear *(ṛkṣa*); seeing it, the man wanted to run out in fear. The bear said to him: "Don't be afraid; this cave is warm, you can spend the night here." The rain

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lotuses, sat down among the elders and told them the full story. The abbot of this community was an arhat. He spoke to the king thus:

"This was not a bear, O great king, but it was the bodhisattva Dyutiṃdharma. He should be honored by the three worlds and by you too, O best of men."

The king acknowledged that it was necessary to pay homage to him. The bhikṣus said: "Lord, this is a bodhisattva of the fortunate age; his worship should be organized." Then Brahmadatta accompanied by his wives, princes, ministers and inhabitants of the city took all kinds of scented wood to the place of the miracle. Having piled up the flesh and bones of the bear, the king said: "Sirs, build a funeral pyre of all kinds of scented wood and set it on fire with great respect." A great stūpa was erected at this place; parasols, standards and banners were placed on it; a lamp was set in place and those by whom these works had been accomplished were promised deliverance.

What do you think, O monks? I was that bear at that time and at that era; the ungrateful man was Devadatta at that time and that epoch. Then he was an ungrateful man not acknowledging kindnesses; even now he is an ungrateful man not acknowledging kindnesses.

Mahāvibhāṣā, T q1545, k. 114, p. 592b3-29. Almost the same story but with two hunters in place of one.

Kośabhāṣaya, ed. P. Pradhan, p. 270, l. 11-12: *rṣyamṛgajātakādyudāharaṇāt* taking as examples of ingratitude the Jātakas of the antelope (*rṣya*) and the deer (*mṛga*): but the reading is erroneous: *rṣya* should be corrected to *ṛkṣa* 'bear' as shown by the Chinese and Tibetan translations of the Kośa: *hiong lou teng pen cheng* (T 1558, k. 18, p. 96b21) and *dom daṅ ri dags sogs paḥi skyes pa* (Tib. Trip. Vo. 115, no. 5591, fol. 260a7). The reading *ṛkṣa* appears elsewhere in the Kośavyākhyā, ed. U. Wogihara, p. 434, l. 23: *ṛkṣamṛdajātakādi*.

Las brgya tham pa, Tib. Trip., Vol. 39, no. 1007, summarized by L. Feer, *Le Karmaśataka*, in JA. Taken from nos. Jan.-Feb, Mar.-Apr., May-June, 1901, p. 51-52.

Kalpanāmaṇḍitikā, T 201, k. 13, p. 332b11-12: When I was incarnated as a bear, <2340> I took pity on a man in danger. When the man whom I had saved betrayed my den to hunters, I was free of anger (transl. by E. Huber, *Aśvaghoṣa Sūtrālaṃkāra*, 1908, p. 383).

Lalitavistara, ed. S. Lefmann,p. 168, l. 15-18 (= T 187, k. 5, p. 566c1-2). Transl. – When, O lord, you were a bear in a den in the mountains, you gathered up a man fearing the snow-storm, you served him fruits and roots with great goodwill. When he soon afterwards brought the hunter to you, that also you endured.

Rāṣṭrapālaparipṛcchā, ed. L. Finot, p. 25, l. 15-16 (= T 310, k. 80, p. 462b23-24): When I was a princely bear, a man caught in a snow-storm was sheltered by me for seven days in an inaccessible cave. When he brought a murderer to me, I made no resistance to him.

See also J. Ensink, *The Question of Rāṣṭrapāla*, 1952, p. 26.

Khotanese source in M. J. Dresden, *The Jātakastava*, 36th story, p. 438 and 451: Under the snow's covering in winter, the man was like to die; was like to die by hunger also. You, as the bear, just as a father cares for his son, cared for him in your arms, precious as your life. This ungrateful, ignoble, avaricious man for greed spoke of you in the presence of huntsmen. Therefore they destroyed you and parceled out your flesh. For the ingratitude, at once his hands fell upon the ground.

Representations: Ajantā (cf. A. Foucher, *Lettre d'Ajantā*, J.A., 1921, I, p. 216): Central Asia (cf. E. Waldschmidt, *Über die Darstellungen*…, p. 53 and 54, fig. 164-167).

lasted for seven days. The bear constantly offered the man sweet fruits, excellent water and provided him with fresh supplies. After seven days the rain stopped. The bear guided the man, showed him the path and said to him: “I have been a sinner and have many enemies. If anybody asks you, don’t tell them that you have seen me.” The man agreed. But following on his path, this man saw some hunters (*lubdhaka*). One of the hunters asked him: “Where do you come from; have you seen any game?” The man answered: “I saw a big bear but <2401> this bear has done me favors; I cannot show him to you.” The hunter said: “You are a human and, among humans, we must help one another. Why spare this bear? You have lost your way once; when will you get back home? If you show me the bear, I will give you the biggest share [of the meat].” The man changed his mind, guided the hunter and showed him where the bear lived. The hunter killed the bear and offered him the biggest portion. But just when the man stretched out his hands to receive the meat (*māṃsa*), his two arms fell to the earth. The hunter asked him: “What wrong-doing have you committed?” The man answered: “This bear treated me like a father treats his son; it is for not being grateful for his kind deeds that I suffer this punishment.” Frightened, the hunter did not dare to eat the flesh of the bear and went to offer it to the sa[a]gha. The abbot (*saṃghasthavira*), an arhat possessing the six superknowledges (*abhijñā*) said to the monks: “This bear was a bodhisattva; in his future existence he will obtain abhisaṃbodhi. Do not eat this meat.” Then the monks built a stūpa and paid homage to the bear. Hearing about this business, the king proclaimed an edict in his kingdom forbidding ungrateful people from living there any longer.

There are many reasons to praise grateful people. They are esteemed in all Jambudvīpa and people place their trust in them.

Moreover, the bodhisattva has the following thought: “Even if a man does me harm, I should save him; all the more reason I should save those who have done me a favor.”

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3. **Sūtra**. – *Kṣāntibalapratiṣṭhānām // yad bodhisattvasya sarvasattvānām antike ‘vyāpādā-vihiṃsācittatā /*

Basing oneself on the power of patience. – The bodhisattva has no thought of malice or harm towards beings.

Śāstra (p. 414a19). – See our lengthy explanation on the perfection of patience (*kṣāntipāramitā)* (p. 865-926F).

Question. – Patience appears in many aspects *(prakāra*); why is the sūtra limited here to presenting it as “non-malice and non-harming” (*avyāpādāvihiṃsā)?*

Answer. – Because [the absence of malice and harm] is the very essence of patience. [An injured person] first produces a thought of malice and then harms someone by voice <2402> or body (*pūrvaṃ vyāpādacittam utpādayati, pascāt kāyena cā vācā vā parān vihiṃsati*).

Here, since it is a matter of a bodhisattva at the beginning of his career *(ādikarmika*), the sūtra speaks only of patience towards beings (*sattvakṣānti*) but does not speak of patience towards things.

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4. **Sūtra**. – *Prāmodyaprītyanubhavanatā // yad bodhisattvasya sarvasattvaparipācanatāyāṃ pramodanatā /*

Feeling joy and contentment. – The bodhisattva feels joy in ripening all beings.

Śāstra (p. 414a23). – The bodhisattva sees that his body (*kāya*) and voice (*vāc*) have been purified by the observance of morality (*śīla*) and that his mind (*manas*) has been purified by his feelings of gratitude (*prajñatā)* and patience (*kṣānti*). Since the three kinds of action, [physical, vocal and mental (*kāyavāṇmanaskarman*)] are pure (*pariśuddha*) in him, "he experiences joy and contentment" (*prāmodyaprītim anubhavati*). A man bathed in perfumed water, clothed in new garments and adorned with necklaces, when he looks in the mirror *(ādarśa*), feels joy and contentment. In the same way also, the bodhisattva is very pleased at having obtained this good dharma (*kuśaladharma*) of morality. He says to himself: "Morality is the root of concentration (*samādhi*) and wisdom (*prajñā*). Immense and infinite qualities will be easy to obtain by me who has just acquired this pure morality,." This is why he rejoices.

The bodhisattva established in this morality and this patience ripens (*paripācayati*) beings so that they are able to be reborn in the presence of the Buddhas of other regions or enjoy happiness among gods and men. Sometimes he even makes them obtain the Vehicles of the śrāvakas, pratyekabuddhas and the Buddhas. He considers the attachment of beings as happiness and, just as an adult, seeing little children amusing themselves together plays with them first, then gives them other playthings to make them renounce their previous toys, so the bodhisattva disciplines beings by first making them obtain human and divine happiness, then leads them gradually to discover the three Vehicles. This is why the sūtra says here that "he experiences joy and contentment".

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5. **Sūtra**. – *Sarvasattvāparityāgitā // yad bodhisattvasya sarvasattvānāṃ paritrāṇatā /* <2403>

Do not abandon anyone. – The bodhisattva saves all beings.

Śāstra (p. 414b6). – The bodhisattva who has cultivated well the mind of great compassion (*mahākaruṇācitta*) has sworn to save beings and his resolve is strong. So as not to suffer the scorn of the Buddhas and āryas, so as not to forget his obligations to beings, he does not abandon them. The man who has promised something to someone and who then does not give it is guilty of deception. For these reasons the bodhisattva does not abandon beings.

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6. **Sūtra**. – *Mahākaruṇāyā āmukhibhāvaḥ // yad bodhisattvasyaivaṃ bhavati / ekaikasya sattvasyāhaṃ gaṅganadīvālukopamān kalpān niraye pacanāny anubhaveyaṃ yāvan na sa sattvo buddhajñāne pratiṣṭhāpito bhaved nirvāṇādhigato vā bhavet / evaṃ yāvat sarveṣāṃ daśadiksattvānāṃ kṛte ya utsāho 'yam ucyate mahākaruṇāyā āmukhībhāvaḥ /*

The entry into great compassion. – The bodhisattva has the following thought: "May I, for each being, for periods as numerous as the sands of the Ganges, suffer in hell all the torments, as long as this being will not be established in the knowledge of the Buddhas or will not enter into nirvāṇa." If the bodhisattva extends such an effort to all beings of the ten directions, that is his entry into great compassion.

Śāstra (p. 414b10). – On great compassion (*mahākaruṇā),* see what has been said above (p. 1705- 1717F). As the Buddha says here, from the beginning, the bodhisattva makes the following resolve concerning beings: "For such and such a person in particular, for innumerable periods, I will suffer in his place the torments of hell and I will pursue my effort until I have led him to accumulate the qualities (*guṇa*), to become Buddha or to enter into nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*)."

Question. – But there is no way of suffering a punishment in place of another;[353] why then does the bodhisattva make such a vow (*praṇidhāna*)?

Answer. – [Without a doubt], but this bodhisattva has such strong resolve and loves beings so deeply that if he had the means of substituting himself for the guilty ones, he would do so without hesitation.

Moreover, the bodhisattva sees that, among people, there are sacrifices to the gods (*devayajña*) where human flesh is used, human blood <2404> and the five human internal organs are offered to the rakṣasas but where substitutions of people are authorized. Then the bodhisattva says: "In the hells there must be substitutions of this kind and I am determined to take the place of others there." Learning that the bodhisattva's great resolve is like that, beings honor him (*gurūkurvanti*) and respect him (*satkurvanti*). Why? Because the bodhisattva's concern for beings is so profound that it surpasses even that of a loving mother.

7. **Sūtra**. – *Guruśraddhāgauravaśuśruṣā // yad bodhisattvasya gurūnām antike śāstṛsaṃjñā /*

Faith, respect and submissiveness to the teachers. – The bodhisattva produces the notion of teacher (i.e., he considers his teachers as being the Buddha in person) towards teachers.

Śāstra (p. 414b21). – Because of his teachers, the bodhisattva obtains supreme complete enlightenment: why then would he not believe them, respect them, honor them? High as his own knowledge (*jñāna*) and qualities (*guṇa*) may be, the bodhisattva would not derive great benefit from them if he lacked respect and veneration for his teachers.

The excellent water at the bottom of a well (*udapāna*) cannot be reached without a rope (*rajju*); in the same way, destroying his pride (*māna*) and vanity (*stambhacitta*), the bodhisattva must be respectful and obedient [towards his teachers] so that the great benefits (*mahārtha*) resulting from his virtues (*guṇa*) may come to him. The rain (*vṛṣṭi*) that falls does not stay at the top of the mountain (*giryagra*), but necessarily flows downward; in the same way, if the bodhisattva is prideful and haughty [towards his teachers], the water of the Dharma (*dharmodaka*) does not enter into him. But if he respects good teachers, the qualities due to him fall on him.

[353] Because the fruits of action are strictly personal and not communicable: see above, p. 2312F, n. 1.

Finally, the Buddha has said that it is necessary to depend on good teachers so that morality (*śīla*), concentration (*samādhi*), wisdom (*prajñā*) and deliverance (*vimukti*) can increase (*vṛddhi*); in the same way that the trees (*vṛkṣa*) that grow on the Himālayas, their roots, trunk, branches, leaves, flowers and fruits are in full bloom. This is why the Buddha said that we must honor our teachers as if they were the Buddha in person.

Question. – But if it is a matter of bad teachers, how could one serve them and trust them? It is impossible to regard good teachers as the Buddha and all the more difficult to regard bad teachers as the Buddha. <2405> Then why does the Buddha here want us to "produce the idea of the Bhagavat toward teachers" (*gurūṇām antike śāstṛsamjñā*)?

Answer. –The bodhisattva should not conform to worldly judgments (*lokadharm*a). Those who conform to them are attached to the good and turn away from the bad. The bodhisattva does not act in that way. If some teachers are able to explain to him the profound meaning (*gambhīrārtha*) and cut the knot of his doubts (*saṃśayasaṃdhi*), he sees his benefit (*hita*) there, he honors them wholeheartedly and does not think about their defects. If a bad purse (*bhastrikā)* is full of jewels (*ratna*), one does not refuse to take the jewels under the pretext that the purse is bad; if you are traveling at night on a steep path and some thieves offer you a torch (*ulkā),* you would not refuse this light under the pretext that the thieves are bad. In the same way, the bodhisattva who finds the light of wisdom (*prajñāprabhā)* in his teachers does not care about their faults.

Furthermore, the disciple should say to himself; "My teacher uses the innumerable artifices (*apramāṇopāya*) of the Prajñāpāramitā; I do not know why he affects this fault." Thus *Sa-t'o-po-louen* (Sadāprarudita) heard the voice of the Buddhas of the ten directions say to him from heaven: "Do not think about the deficiencies of the Dharma teacher (*dharmabhāṇaka*); always have respect and fear for him."[354]

Finally, the bodhisattva has the following thought: "That the Dharma teacher likes what is bad is not my business; what I desire is only to hear the Dharma and derive benefit from it. A clay or wooden statue, without any real qualities, makes one gain immense merit only by evoking the idea of buddha (*buddhasaṃjñā);* what then should be said about this man capable of preaching the Dharma to people with the skillful means of wisdom (*prajñopāya*)? Consequently, although the Dharma teacher may have faults, that is not very important."

Towards teachers, the bodhisattva produces "the idea of bhagavat" (*bhagavatsaṃjñā).* As I have said above, the bodhisattva is different from worldly people. Worldly people make distinctions between beauty and ugliness; they like honest people but do not see them <2406> as buddhas; they distrust bad people and

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[354] Aṣṭasāhasrikā, ed. U. Wogihara, p. 929-930: *Atha khalu Sadāpraridito bodhisattvaḥ punar api śabdam aśrauṣit … Imās tvayā kulaputrānuśaṃsāḥ paritulayamānena dharmabhāṇake bhikṣau śāstṛsaṃjñotpādayitavyā na ca tvayā kulaputra lokāmiṣapratisaṃyuktayā cittasaṃtatyā dharmabhāṇako bhikṣur anubaddhavyaḥ / dharmārthikena ca tvayā dharmagauraveṇa dharmabhāṇako bhikṣur anubaddhavyaḥ /*

Transl. – Then the bodhisattva Sadāprarudita heard this voice: "O son of good family, weighing these advantages, you should produce the idea of Teacher in regard to all bhikṣus preaching the Dharma. A bhikṣu preaching the Dharma should not be followed by you for reasons of material order but out of interest and respect for the Dharma."

do not take them into account. The bodhisattva himself is not like that: he contemplates the absolute emptiness (*atyantaśūnyatā)* of dharmas which from the very beginning (*mūlata eva*) are like nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*); he looks at all beings and sees them as equal to the Buddha. All the more reason that he sees as equal to the Buddha the Dharma teachers (*dharmabhāṇaka*) who possess the advantages of wisdom (*prajñā)* and who do the work of Buddha (*buddhakārya*).

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8. **Sūtra**. – *Pāramitāsūdyogaparyeṣṭiḥ // yad bodhisattvasyaikacittena pāramitānāṃ paryeṣaṇatānanyakarmatayā ime subhūte bodhisattvena mahāsattvena dvitīyāyāṃ bhūmau vartamānenāṣṭau dharmāḥ paripūrayitavayāḥ /*

The energetic search for the perfections. – The bodhisattva seeks the perfections attentively, without doing anything else.

These are the eight dharmas to be fulfilled by the bodhisattva-mahāsattva who is in the second ground.

Śāstra (p. 414c24). – The bodhisattva has the following thought: "The six perfections are cause and condition for supreme complete enlightenment (*anuttarā samyaksaṃbodhi*). I will cultivate this cause and condition attentively (*ekacittena*)."

Merchants (*vaṇij*) who diligently search for the goods asked for by the lands through which they travel, farmers (*kārṣaka*) who diligently look for the seeds (*bīja*) needed for the soil which they are cultivating, cannot fail to succeed in their business. The person who, in the present lifetime, practices generosity (*dāna*), later obtains great wealth; the person who keeps the discipline (*śīla*) later obtains noble [rebirths]; the person who practices concentration (*samādhi*) and wisdom (*prajñā)* obtains bodhi. It is the same for the bodhisattva: if he practices the six perfections (*pāramitā),* he succeeds in beoming buddha.

It is a matter here of 'energetic search" (*udyogaparyeṣṭi*), i.e., of constant attentive and energetic search for the six perfections. Why? Because if slackness (*ślakṣnacitta*) creeps in, one is stifled by the passions (*kleśa*) and overcome by Māra. This is why the Buddha says here in the second ground not to relax 'energetic search" (*udyogaparyeṣṭi*). <2407>

Bhūmi III

1. **Sūtra**. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena tṛtīyāṃ bhūmau vartamānena pañcasu dharmeṣu sthātavyam / katameṣu pañcasu / yaduta bāhuśrutye 'tṛtpatāyām // tatra karamā bodhisattvasya mahāsattvasya bāhuśrutye 'tṛptatā / yat kiṃcid buddhair bhagavadbhir bhāṣitam ihalokadhātau samantād daśasu dikṣu lokadhātuṣu tat sarvam ādhārayiṣyāmiti yātṛptatā / iyaṃ bodhisattvasya bāhuśrutye 'tṛptatā /*

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the third bhūmi should devote himself to five dharmas. What are these five?

1) An insatiable desire for learning.

What is this instiable desire for learning in the bodhisattva-mahāsattva? – The insatiable desire that makes him say: "I will remember everything that has been said by the blessed Buddhas in this universe and everywhere in the universes of the ten directions"; this is the insatiable desire for learning in the bodhisattva.

Śāstra (p. 415a5). – The bodhisattva knows that learning (*bāhuśrutya*) is the cause and condition for wisdom (*prajñā)* and that, possessing this wisdom, he will be able to follow the path (*mārga*) with discernment. Endowed with vision (*cakṣuṣmat*), this person travels without any obstacles. This is why the bodhisattva makes the wish to remember completely (*antaśas*) all the teachings preached by the Buddhas of the ten directions.

He remembers everything by the power of the śrutadharadhāraṇī, 'the dhāraṇī of retaining what has been heard', by the power of the very pure divine eye (*pariśuddha-divyaśrotra*) and by the power of the asaṃpramoṣadhāraṇī 'the dhāraṇī of not forgetting'. Just as the great sea collects and retains all the waters flowing from the ten directions, so the bodhisattva collects and retains all the teachings preached by the Buddhas of the ten directions.

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2. **Sūtra**. – *Nirāmiṣadharmadānavivaraṇatāyāṃ tayā cāmanyanatayā // yad bodhisattvas tena dharmadānenānuttarāṃ samyaksaṃbodhim api na prātikāṅkṣati prāg evānyārtham /*

Choosing the selfless gift of Dharma by preference without deriving any pride. – By way of this gift of Dharma, the bodhisattva does not even wish for supreme perfect enlightenment or any other thing for that matter.

Śāstra (p. 415a11). – Some bad weeds grow among the grain, but if one eliminates the rye grass, the grain flourishes. This is what the bodhisattva does: practicing the gift of the Dharma [in preference] <2408> over all the others, he desires neither fame (*yaśas*) nor gain (*lābdha*) nor fruit of maturation (*vipākaphala*) in future lives; in the interest of others, he goes even so far as not to seek the nirvāṇa of the Lesser Vehicle (*hīnayānika nirvāṇa*); he limits himself in his great compassion (*mahākaruṇā)* for beings to turning the wheel of the Dharma (*dharmacakrapravartana*) following the Buddhas: this is the specific characteristic of generosity of the Dharma.

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3. **Sūtra**. – *Buddhakṣetrapariśodhanatāyāṃ tayā cāmanyanatayā // sarvakuśalamūlānāṃ buddhakṣetrapariśodhanāya pariṇāmanā /*

The purification of the buddha-fields, without deriving pride from it. - Using all the roots of good for the purification of the buddha-fields.

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4. **Sūtra**. – *Aparimitasaṃsāraduḥkhānubhavāparikhedanatāyāṃ tayā cāmanyanatayā // evaṃvidhaiḥ kuśalamūlair upastabdho yaiḥ sattvāṃś ca paripācayati buddhakṣetraṃ ca pariśodhayati bodhisattva na khedam āpadyate yāvan na sarvajñatāṃ paripūrayati /*

Śāstra (p. 415a15). – For the words *buddhakṣetrapariśodhanatā, aparimitasaṃsāra-duḥkhānubhavanatā, hryapatrāpyasthānatā* [appearing in items 3, 4 and 5 of bhūmi III], *araṇya-vāsāparityāgitā, alpecchatā and saṃtuṣṭi* [appearing in items 1, 2 and 3 of bhūmi IV], see what has been said above.

Question. – There are many reasons why the bodhisattva "does not tire" (*na khedam āpadyate*) of dwelling in saṃsāra; why then does the sūtra mention only two, [namely, his desires to ripen beings (*sattvaparipācana*) and to purify his buddha-field (*buddhakṣetra-pariśodhana*)]?

Answer. – When the bodhisattva "dependent on his roots of good" (*kuśalamūlair upasthabdhaḥ)* dwells in saṃsāra, his sufferings and torments are diminished (*tanūbhūta*); he is like a wounded man (*vraṇin*) who has been given a good medicine (*bhaiṣajya*) and whose sufferings are thus decreased notably.

The bodhisattva has acquired roots of good so pure (*pariśuddha*) that the sadness (*daurmansaya*), jealousies (*īrṣyā),* malicious thoughts (*duṣṭacitta*) of the present existence are eliminated for him. <2409> When he assumes a new existence *(ātmabhāvam ādadāti*), he gathers the fruits of retribution (*vipākaphala*) of his roots of good, he himself enjoys happiness, works in many ways for the benefit (*hita*) of beings and "purifies his own buddha-field" (*buddhakṣetraṃ pariśodhayati*) as he wishes (*yathecchaṃ)*. The splendor of the [Buddha] universes surpasses that of the divine palaces (*devavimāna*); one never tires of contemplating them. They soothe the minds of the great bodhisattvas and, even more so, those of worldly people. This is why even though the bodhisattva has many reasons [for remaining in saṃsāra], the sūtra mentions only these two here.

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5. **Sūtra**. – *Hryapatrāpyasthānatāyāṃ tayā cāmanyanatayā // yā sarvaśrāvakapratyeka-buddhacittajugupsanatā / eṣu subhūte pañcadharmeṣu bodhisattvena mahāsattvena tṛtīyāyāṃ bhūmau vartamānena sthātavyam //*

Settling into shame, but without deriving any pride from it. – The repulsion [that the bodhisattva should feel] for the state of mind of the śrāvaka and the pratyekabuddha.

The bodhisattva-mahāsattva in the third ground, O Subhūti, should hold to these five dharmas.

Śāstra (p. 415a25). – There are several types of shame (*hryapatrāpya*):[355] here it is a matter of repulsion (*jugupsanatā)* for the state of mind of the śrāvaka and prateykabuddha. The bodhisattva has made the resolution to save all beings in general. If, [like the śrāvakas] he accepted only a little suffering or, [like the

[355] The meaning of *hrī* and *apatrāpya*, two mental events of broad meaning (*mahābhūmika*) are discussed in Kośa, II, p. 170-173.

pratyekabuddhas], he wanted to go alone to nirvāṇa, this would be shameful on his part. If, after having prepared a feast and invited a crowd of people, a man was seized by an attack of miserliness (*mātsarya*) and started to eat alone, that would be shameful.

Bhūmi IV

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena caturthyāṃ bhūmau vartamānena daśadharmān samādāya vartitavyaṃ tena ca na parityaktavyāḥ / katame daśa / yadutāraṇyavāsāprityāgitā / tatra katamā bodhisattvasyāraṇyavāsāparityāgitā / yā sarvaśrāvakapratyekabuddhabhūmer atikramaṇatā / iyaṃ bodhisattvasyāraṇya vāsāparityāgitā /* <2410>

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the fourth bhūmi should take up the ten dharmas and never give them up. What are these ten?

1) Never giving up living in the forest.

In the bodhisattva, what is this faithfulness to staying in the forest? – Bypassing the stage of all the śrāvakas and pratyekabuddhas is not renouncing the stay in the forest.

Śāstra (p. 415a29). – "Staying in the forest" (*araṇyavāsa*) is staying away from crowds and dwelling alone. For the bodhisattva, bypassing the śrāvaka and pratyekabuddha stage is staying away from crowds.

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2. **Sūtra**. – *Alpecchatā // yad bodhisattvo 'nuttarāṃ samyaksaṃbodhim api necchati prāg evānyārtham /*

Little desire. – The bodhisattva does not even desire supreme complete enlightenment and, still less, any other thing.

Śāstra (p. 415b2) – By virture of the emptiness consisting of the non-apprehension of dharmas (*sarvadharmāṇām anupalabhaśūnyatā*),[356] the bodhisattva does not seize any characteristic marks (*na nimittany udgṛhṇāti*) and does not become attached to them. It is the same up to *anuttarā samyaksaṃbodhi*: he practices detachment of mind (*niḥsaṅgacitta*).

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3. **Sūtra**. – *Saṃtuṣṭiḥ // yaḥ sarvākārajñatāyāḥ pratilambhaḥ /*

Satsifaction. – The acquiring of the knowledge of all the aspects.

[356] The fifteenth emptiness, p. 2145F.

Śāstra (p. 415b4). – The bodhisattva who always accumulates the qualities (*guṇa*) without ever getting tired is "satisfied" (*saṃtuṣṭa*) when he has attained supreme enlightenment (*anuttarā bodhi*), for there is no dharma superior to it.[357]

As for satisfaction (*saṃtuṣṭi*) in regard to food, clothing, beds, seats (*piṇḍapātavīvara-śayanāsana*), etc., it is a cause and condition of good dharmas, but, as it does not consider it to be important, the sūtra does not speak of it here.

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4. Sūtra. - *Dhūtaguṇānutsarjanatā // yā gambhīreṣu dharmeṣu nidhyānakṣāntiḥ /* <2411>

Not neglecting the ascetic rules. – Patience in meditating on the profound teachings.

Śāstra (p. 415b7). – In a following chapter, the *Kiue-mo p'in* (Mārāvabodhaparivarta),[358] we will speak about the acquiescence that dharmas do not arise (*anutapattikadharmakṣānti*). In the present passage, the sūtra, by *dhūta*, means this *anutpattikadharmakṣānti*. During the course of the preparatory convictions (*anulomikī kṣānti*),[359] the bodhisattva contemplates the *anutpattikadharmakṣānti*. The twelve *dhūta*s produce purity of morality (*śīlapariśuddhi*), purity of morality produces concentration (*samādhi*), and concentration produces wisdom (*prajñā*). But true wisdom is *anutpattikadharmakṣānti*. Therefore *anutpattikadharmakṣānti* is the fruit of maturation (*vipākaphala*) of the dhūtas. [Actually, here the sūtra metaphorically is designating the effect by the cause (*kārye kāraṇopacārāt*).[360]

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5. **Sūtra**. - *Śikṣāyā aparityāgitā // yaḥ sarvaśikṣānām apracāraḥ /*

The non-abandoning of the moral dictates. – This is the non-observance of all the moral regulations.

Śāstra (p. 415b12). – The bodhisattva who understands the true nature of dharmas (*dharmāṇāṃ dharmatā)* sees neither morality (*śīla*) nor immorality (*dauḥśīlya*).[361] Although, for many reasons he does not violate

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[357] Only arrival at abhisaṃbodhi is fully satisfying to the bodhisattva. The śrāvaka, on the other hand, is content with modest material advantages: Saṃyutta, II, p. 208; Anguttara, II, p. 27.

[358] Chapter of the Pañcaviṃśati entitled *Kieu-mo p'in* in T 221, k. 10, p. 72c-74b; *Mo-che p'in* (Mārakarmaparivarta) in T 223, k. 13, p. 318b-320b. – Compare the *Mārakarmaparivarta* of the Aṣtasāhasrikā, ed. U. Wogihara, p. 771-784.

[359] Acquiescences favoring the seeing of the noble truths (cf. Divya, p. 80, l. 1: *satyānulomāḥ kṣāntayaḥ)* and being part of the four roots of good leading to penetration of the truth (*kuśalamūla nirvedhabhāgiya*): cf. Kośa, VI, p. 163-167.

[360] For the expression *kārye kāraṇopacārāt*, see above, p. 1932F, n. 1. Not neglecting the ascetic rules is not neglecting the *anutpattikadharmakṣānti* resulting from the long-term observation of these rules.

[361] By means of the Prajñāpāramitā, the bodhisattva penetrates the true nature of things (*dharmāṇāṃ dharmatā),* namely, the absence of any nature; by means of the śīlapāramitā, he makes no distinction between wrongdoing *(āpatti*) and its opposite (*anāpatti*): cf. p. 770F, 861F). In no way does it follow that he violates morality.

morality, what is important for him is to cross through the gate-of-deliverance called emptiness (*śūnyatāvimokṣamukha*).[362]

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6. Sūtra. – *Kāmaguṇajugupsanatā // yaḥ kāmacittasyānutpādaḥ /*

Disgust for the [five] objects of desire. – Not producing even the idea of desire. <2412>

Śāstra (p. 415b15). – See above. Here the Buddha would say: When one knows that the nature of the mind (*cittalakṣaṇa*) is deceptive and unreal, one no longer produces even the idea of desire (*kāmacitta*) and all the more so, one no longer experiences the [five] objects of desire (*kāmaguṇa*).

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7. Sūtra. – *Lokanirvedacittotpādaḥ // yaḥ sarvadharmāṇām anabhisaṃskāraḥ /*

Śāstra (p. 415b17). – See what has been said above (p. 1457F and following) about the notion of displeasure in regard to the world (*sarvaloke 'nabhiratisaṃjñā).* Here the Buddha wants to talk about the fruit of maturation (*vipākaphala*) resulting from disgust for the wotld (*lokanirveda*), namely, the gate-of-deliverance called wishlessness (*apraṇihitavimokṣasamukha*).[363]

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8. Sūtra. – *Sarvāstiparityāgitā // yādyātmikabāhyānāṃ dharmāṇām agrahaṇatā /*

The rejection of "everything exists". Not holding either inner dharmas or outer dhrmas.[364]

Śāstra (p. 45b18). See above (p. 2044).

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9. **Sūtra**. – *Anavalīnacittatā // yad dvividhāsu vijñānasthitiṣu bodhisattvasya cittaṃ na tiṣṭhati /*

The mind without dullness. – The bodhisattva's mind does not remain on duality levels of consciousness.

Śāstra (p. 415b19). – We have already spoken about this above several times. The bodhisattva is informed about the nature of this non-slackening (*anavalīnatā)* and this absence of fear (*abhaya*) and "does not remain (*pou tchou, na tiṣṭhati*) on twofold levels of cosciousness (*vijñānasthiti*)." On these twofold planes of consciousness, in the sense that he does not produce <2413> visual consciousness (*cakṣurvijñāna*) in regard to the eye (*cakṣus*) and visibles (*rūpa*), and so on up to: in regard to the mind (*manas*) and dharmas, he does not produce mental consciousness (*manovijñāna*). The bodhisattva remains (*tiṣṭhati*) in the non-duality (*advayamukha*) [of subject and object]. Determining that the objects (*jñeya*) of the six consciousnesses *(ṣaḍvijñāna*) are false and deceptive, he makes the great vow to lead beings to remain in non-duality and to become separated from the six consciousnesses.

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[362] See p. 1216F.

[363] See p. 1219F.

[364] Already in the canonical sources, the expression *sarvam asti* concerns the twelve āyatanas, six inner and six outer: Saṃyutta, IV, p. 15. The first three emptinesses (cf. p. 2044F) counteract them.

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10. Sūtra. - *Sarvavastvanapekṣatā // yā sarvavastūnām amanasikāratā // ime subhūte daśadharmā bodhisattvena mahāsattvena caturthyāṃ bhūmau vartamānena na parityaktavyaḥ /*

Disdain for everything. – The bodhisattva does not think about anything.

These ten dharmas must not be abandonded by the bodhisattva-mahāsattva in the fourth ground.

Śāstra (p. 415b24). – There are many reasons for this disdain for everything, but here the main one is that the bodhisattva, knowing the absolute emptiness (*atyantaśūnyatā)*[365] of all dharmas, no longer thinks about these dharmas and eliminates any grasping at characteristics (*sarvanimittograhaṇa*). This is why he does not expect any gratitude (*kṛtajñatā)* from those who are indebted to him (*pratigrāhaka*) and does not feel any pride (*māna*) in his own generosity. In this way he completely fulfills the pure perfection of generosity (*pariśuddhā dānapāramitā).*

Bhūmi V

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena pañcamyāṃ bhūmau vartamānena dvādaśadharmāḥ parivarjayitavyāḥ / katame dvadaśa / gṛhisaṃstavaḥ parivarjayitavyaḥ // tatra katamā bodhisatvasya gṛhisaṃstavaparivarjanatā / yaduta bodhisattvasya pravrajitanmeṣu buddhakṣetrād buddhakṣetraṃ saṃkramaṇatābhīkṣṇaniḥkramaṇatā muṇḍatā kāṣāyavastraprāvaraṇatā / iyaṃ bodhisattvasya gṛhisaṃstavaparivarjanatā /*

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the fifth bhūmi must avoid twelve dharmas. What are these twelve?

1) Avoiding the company of lay people.

In his monastic existences, the bodhisattva passes from buddha-field to buddha-field, each time goes forth from home, shaves his head and puts on the ochre robe: this is his way of avoiding the company of lay people. <2414>

Śāstra (p. 415b29). – In order to embtrace the path (*mārga*), the yogin goes forth from home (*pravrajati*). If he continued to keep company with lay people (*gṛhin*), nothing would be changed in his former way of life; this is why the yogin first seeks to save himself and then to save others. If he wanted to save others before saving himself, he would be like the man who, not knowing how to swim, wants to save a drowning person; he would be swept away along with the drowning person.

By avoiding being with lay perople, the bodhisattva is able to accumulate the pure qualities (*pariśuddhaguṇa*). Recollecting the Buddha intensely, he transforms his body, goes into the buddha-fields,

[365] The ninth emptiness: p. 2085F.

leaves home, shaves his head and puts on the yellow robe (*kāṣāyvastra*). Why? Because he always takes pleasure in the monastic condition and abhors meeting with lay people.

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2. Sūtra. – *Bhikṣuṇīsaṃstavaḥ parivarjayitavyaḥ // yad bhikṣuṇyā sārdham acchaṭāsaṃghātamātram api na tiṣṭhati na ca tannidānaṃ paritarṣaṇācittam utpādayati /*

Avoiding the company of nuns. – The bodhisattva does not stay near a nun even for as little time as a fingersnap, and he does not bemoan the fact.

Śāstra (p. 415c6). – See the first chapter.

Question. – The bodhisattva considers all beings with equanimity (*samācittatā);* why does he not stay [near a nun]?

Answer. – This bodhisattva is not yet non-regressing (*avaivartika*) and has not yet destroyed all the impurities (*kṣīṇāsrava*), but he has already accumulated qualities (*guṇa*) and is loved by men. This is why he does not stay near women.

Besides, he wants to avoid being slandered, for whoever slanders him would fall into hell.[366]

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3. Sūtra. – *Parakulamātsaryaṃ parivarjayitavyam // iha bodhisattvenaivaṃ cittam utpādayitavyam / yan mayā sattvānāṃ sukhopadhānaṃ kartavyaṃ tad ete sattvā māṃ tasmai sukhopadhānāyopakurvanti nātra mayā mātsaryacittam utpādayitavyam /*

Avoiding being envious of others' families. – The bodhisattva should make the following reflection: "I must make others happy and if those people help me in making this happiness, I do not have to feel jealous." <2415>

Śāstra (p. 415c11). – The bodhisattva makes the following reflection: "I have left my own family (*kula*) without greed or regret; why would I have greed and envy towards the families of others? It is a rule for the bodhisattvas to lead all beings to find happiness; why feel greed and envy for them? Because of merits (*puṇya*) from their previous lives, these beings are enjoying some comfort in the present lifetime and thus are making offerings to me; why would I be jealous of them and envy them?"

*

4. Sūtra. – *Saṃgaṇikāsthānaṃ parivarjayitavyam // yatra śrāvakapratyekabuddhā bhaveyus tatpratisaṃyuktā vā cittotpādā utpadyeran tatra bodhisattavena na sthātavyam /*

Avoiding meeting places. – The bodhisattva should not go to meeting places where there are śrāvakas or pratyekabuddhas and where comments would be made about them.

Śāstra (p. 415c15). – These useless conversations are idle speech *(saṃbhinnapralāpa*) intended to dissipate sadness *(śoka*) in one's own mind and in that of others. They tell stories about palaces or thieves, they

[366] Thus Kokālika fell into hell for having slandered Śāriputra and Maudgalyāyana: cf. p. 806-813F

speak about the sea or the mountains, trees, plants, jewels, foreign kingdoms or other similar things. These conversations are of no use to merits (*puṇya*), of no use to bodhi.

The bodhisattva has pity for beings who have fallen into the fire of impermanence (*anityatā):* "I want to save them," he says. "How would I sit calmly chatting idly about useless things? In the case of a fire, people rush about; how would I remain inwardly calm holding forth on something else?"

Here the Buddha is saying that talking about things concerning the śrāvakas and pratyekabuddhas is already a uselss conversation; what then could be said of talking about something [even more useless]?

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5. Sūtra. – *Vyāpādaḥ parivarjayitavyaḥ // yad vyāpādacittasya vihiṃsācittasya vigrahacittasya vāvakāśaṃ na dadāti /*

Avoiding maliciousness. – He does not give free rein to the mind of malice, to the mind of harmfulness, to the mind of hostility.

Śāstra (p. 415c23). – In the mind there first arises a feeling of maliciousness (*vyāpāda*) which is as yet vague (*aniyata*). The maliciousness increases, becomes specific, and then one strikes with a stick (*daṇḍa*) or an axe <2416> (*kuṭhāra*): this is a feeling of harmfulness (*vihiṃsācitta*). Insult (*pāruṣyavāda*) and gossip (*paiśunyavāda*) are feelings of quarrelsomeness (*kalahacitta*). Killing, torture, the stick and fetters come from a feeling of hostility (*vigrahacitta*).

In his great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā)* for beings, the bodhisattva does not experience these feelings; he always curbs these bad thoughts and prevents them from having access (*avakāśa*).

*

7. **Sūtra**. – *Parapaṃsanaṃ parivarjayitavyam // yaduta bāhyānāṃ dharmāṇām asamanupaśyanatā /*

Avoiding exaltation of the self. – Not taking extreme dharmas into consideration.

Śāstra (p. 415c27). - The bodhisattva sees neither inner nor outer dharmas, namely the five aggregates (*pañcaskandha*) assumed (*upātta*) to be 'me' and the five aggregates not assumed (*anupātta*) to be 'me'.

*

8. **Sūtra**. – *Daśakuśalakarmapathāḥ parivarjayitvyāḥ // tathā hy ete daśakuśalakarmapathā āryasyāṣṭāṅgikasya mārgasyāntarāyakarāḥ prāg evānuttarāyāḥ samyaksaṃbodheḥ /*

Avoiding the ten bad paths of action. – Actually, these ten bad paths of action are an obstacle to the noble eightfold path and even more so more to supreme complete enlightenment.

Śāstra (p. 415c29). – In these ten bad paths of action, the bodhisattva sees multiple causes and conditions of wrong-doings *(āpatti*), as has been said above.

In the present passage, the Buddha makes it known that the ten bad paths of actions already destroy the Lesser Vehicle (*hīnayāna*) and all the more so the Greater Vehicle (*mahāyāna*). <2417>

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9. **Sūtra**. – *Adhimānaḥ parivarjayitavyaḥ // tathā hi bodhisattvo na kaṃcid dharmaṃ samanupaśyati kutaḥ punar adhikaṃ yenādhimanyeta /*

Avoiding great pride. – Actually the bodhisattva does not see any dharma and still less a superior dharma in which he could take pride.

Śāstra (p. 416a2). – The bodhisattva who cultivates the eighteen emptinesses (*śūnyatā)* does not see a definite mark of big or small in any dharma.

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10. **Sūtra**. – *Stambhaḥ parivarjayitavyaḥ // tath*ā *hi bodhisattvas tad vastu na samanupaśyati yatrāsya stambha utpadyeta /*

Avoiding arrogance. – Actually the bodhisattva does not see anything on which arrogance could arise.

Śāstra (p. 416a3). – For the bodhisattva has eradicated the roots of the sevenfold pride (*saptavidhamāna*)[367] and loves good dharmas deeply.

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11. **Sūtra**. – *Viparyāsāḥ parivarjayitavyāḥ // vipayāsavastūnām anupalabdhitām upādāya /*

Avoiding mistakes. – By means of the non-apprehendoing of mistakes.[368]

Śāstra (p. 416a4). – Because in all dharmas there is nothing that is eternal (*nitya*), happy (*sukha*), pure (*śuci*), personal *(ātman*).

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12. **Sūtra**. – *Rāgadveṣamohāḥ parivarjayitavyāḥ / tathā hi rāgadveṣamohānāṃ vastu na samanupaśyati //*

ime subhūte dvādaśadharmā bodhisattvena mahāsattvena pañcamyāṃ bhūmau vartamānena parivarjayitavyāḥ /

Avoiding desire, hatred and delusion. – Actually, he sees nothing that could be the object of desire, hatred or delusion.

These are, O Subhūti, the twelve dharmas to be avoided by the bodhisattva-mahāsattva in the fifth ground. <2418>

Śāstra (p. 416a5). – On the meaning of the triple poison (*viṣatraya*), see what has been said above. Moreover, the objects *(ālambana*) of the three poisons have no fixed nature (*niyatalakṣaṇa*).

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[367] The seven minds of pride (*māna*) and listed or defined in Saṃyutta, T 99, k. 7, p. 49a10-11; Ekottara, T 125, k. 38, p. 760a29 (whereas the Anguttara, III, p. 430 lists six); Vibhaṅga, p. 383; Kośa, V, p. 26-27' Kośabhāṣya, p. 284-285.

[368] The four objects of error (*viparyāsa*) are the body, feeling, the mind and dharmas (cf. p. 1150F). Not grasping them is to eliminate belief in the individual (*satkāyadṛṣṭi*) by this means.

Bhūmi VI

Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena ṣaṣṭhyāṃ bhūmau vartamānena ṣaḍ dharmāḥ paripūrayitavyāḥ / katame ṣaṭ / yaduta ṣaṭ pāramitāḥ paripūrayitavāḥ // tathā hy āsu ṣaṭsu pāramitāsu sthitvā buddhā bhagavantaḥ śrāvakapratyekabuddhāś ca pāraṃgatāḥ /*

Apare ṣaḍ dharmāḥ parivarjayitavyāḥ / yad uta

1) śrāvakaprateykabuddhacittaṃ parivarjayitavyaṃ // yad bodhisattvasyaivaṃ bhavati / yad śrāvakapratyekabuddhacittaṃ naiṣa mārgo 'nuttarayai samyaksaṃbodhaye /

2) dāne paritarṣaṇācittaṃ parivarjayitavyam // tata tasyaivaṃ bhavati / naiṣa mārgo 'nittarāyai samyaksaṃbodhaye /

3) yācanakaṃ dṛṣṭvā nāvalīnacittam utpādayitavyam // tat tasyaivaṃ bhavati ' naiṣa mārgo 'nuttarai samyaksaṃbodhaye /

4) sarvavastūni parityajyāni // bodhisattvena prathamacittotpādam upādāya dānaṃ dadatā tad deyaṃ tan na deyam iti na vaktavyam /

5) sarvavastūni parityajya na daurmanasyacittam utpādayitavyam // maitrīkaruṇābalam upādāya/

6) na gambhīreṣu dharmeṣu vicikitsācittam utpādāyotavyam // śraddhāguṇabalam upādāya / ime subhūte ṣaḍ dharmā bodhisattvena mahāsattvena ṣaṣṭhyāṃ bhūmau vartamānena paripūrayayitavyāḥ / apare ṣaḍ dharmāḥ parivarjayitavyaḥ /

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the sixth ground should completely fufill six dharmas. What are these six? They are the six perfections. – Indeed, it is by keeping these six perfections that the blessed Buddha, the śrāvakas and pratyekabuddhas have reached the other shore.

Six other dharmas are to be avoided, namely:

1) The bodhisattva should avoid thinking like the śrāvakas and pratyekabuddhas. – The bodhisattva says to himself that the way of thinking of the śrāvaka and the pratyekabuddha is not the path that leads to supreme complete enlightenment.

2) By giving, he must avoid any sadness. – He says to himself that actually this is not the path that leads to supreme complete enlightenment.

3) Seeing a beggar, he must avoid any discouragement. – He actually says that this is not the path that leads to supreme complete enlightenment. <2419>

4) He must abandon all his possessions [without distinction]. – Practicing generosity since his first production of the mind of bodhi, the bodhisattva should not say: "This may be given away; that may not be given away".

5) After having given away all his possessions, he must not feel any regret. He does this by the power of his loving-kindness and compassion.

6) He must not have any doubt about the profound teachings. – This due to the quality of his faith.

These, O Subhūti, are the six dharmas which the bodhisattva-mahāsattva must fulfill when he is on the sixth ground, and the other six dharmas that he should avoid.

Śāstra (p. 416a6). – For the six perfedtions (*pāramitā),* see above (chapters XVII-XXX). Here the Buddha specifies the six perfections by which the adepts of the three Vehicles all reach othe other shore (*pāra*).[369]

Question. – But the present chapter deals with the grounds of the bodhisattva; why then does it speak of the śrāvaka and pratyekabuddha attaining the other shore?

Answer. – Here the Buddha is speaking of the great power held by the six perfections. The Mahāyāna in its system contains the whole Hīnyāna, but the Hīnayāna does not contain the whole Mahāyāna. Here the bodhisattva in the sixth ground completely fulfills (*paripūrayati*) the six perfections. He sees the emptiness of all dharmas (*sarvadharmaśūnyatā),* but, as he does not yet have the power of skillful means (*upāyabala*), he risks falling back into the rank of śrāvaka and pratyekabuddha. And so the Buddha, to protect him, orders him here "to avoid the manner of thinking of the śrāvakas and pratyhekabuddhas."

This bodhisattva thinks about beings profoundly, feels great compassion for them (*mahākaruṇācitta*) and understands the absolute emptiness (*atyantaśūnyatā)*[370] of all dharmas. When he gives, he saves nothing; when he sees a beggar, he has neither anger (*krodha*) nor sadness (*daurmanasya*); after having given, he feels no regret. Since his merits are great, the power of his faith (*śraddhābala*) <2420> is great as well. In his profound pure faith, he venerates all the Buddhas and completely fulfills (*paripūrayati*) the six perfections.

Although he has not yet acquired [skill] in means (*upāyakauśalya*), or the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), or the concentration [of the visualization of the Buddhas] of the present (*pratyutpannasamādhi*), he feels no doubt (*vicikitsā)* about the profound Dharma (*gambhīradharma*).[371] He makes the following reflection: "All teachings (*upadeśa*) have faults (*dośa*); only the wisdom of the Buddhas (*buddhaprajñā)* destroys the futile proliferation (*prapañca*) and has no lapses (*vaikalya*)." And so, thanks to skillful means (*upāya*), he cultivates the good dharmas (*kuśaladharma*) and this is why he does not doubt.

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[369] The Śatasāsrikā, p. 1465, l. 14-17 is more detailed: *Tathā hy āsu ṣaṭsu pāramitāsu sthitvā buddhā bhagavantaḥ śrāvakapratyekabuddhaś ca pañcavidhasya jñeyārṇavasya pāraṅgatā gacchanti gamiṣyanti ca / katamasya pañcavidhasya / yadutātītasyānāgatasya pratyutpannasyāvaktavyasyāsaṃskṛtasya /* Actually, by keeping these six perfections, the blessed Buddha, the śrāvakas and the pratyekabuddhas attain and will attain the other shore of the fivefold ocean of the knowable, namely, the past, the future the present, the unspeakable and the unconditioned.

This is the *pañcavidhaṃ jñeyam*, five categories of things capable of being known: cf. Kośa, IX, p. 237; Kośabhāṣya, p. 463, l. 1.

[370] Ninth emptiness, p. 2085F.

[371] *Upāyakauśalya* and complete *anutpattikadharmakṣānti* are acquired in the seventh and eighth grounds repectively. The bodhisattva of the sixth ground does not yet possess them, but he uses the *prajñāpāramitā* by virtue of which he has no doubts about the profound teachings related to emptiness.

Bhūmi VII

Sūtra. – *Punr aparaṃ subhūte bodhisattvena mahāsattvena saptamyāṃ bhūmau vartamānena viṃśatidharmā na kartavyāḥ /*

1) ātmagrāho na kartavyaḥ // tathā hy atyantatayātmā na saṃvidyate /

2) sattvagrāho na kartavyaḥ /

3) jīvagrāho na kartavyaḥ /

4) pudgalagrāho yāvaj jñānipaśyakagrāho na kartavyaḥ // tathā hy ete dharmā atyantatayā na saṃvidyante /

5) ucchedagrāho na kartavyaḥ // tathā hi na kaścid dharma ucchidyate 'tvantatayānutpannatvāt sarvadharmāṇām /

6) śāśvatagrāho na kartavyaḥ // tathā hi yo dharmo notpadyate sa na śāśvato bhavati/

7) nimittasaṃjñā na kartavyā // tathā hy atyantatayā saṃkleśo na saṃ viyate /

8) hetudṛṣṭir na kartavyā / tathā hi sa tāṃ dṛṣṭiṃ na samanupśyati /

9) nāmarūpābhiniveśo na kartavyaḥ / tathā hi nāmarūpaṃ vastulakṣaṇena na saṃvidyate /

10) pañcaskandhābhiniveśo na kartavyaḥ /

11) aṣṭādaśadhātvabhiniveśo na kartavyaḥ /

12) dvadaśāyatanābhiniveśo na kartavyaḥ // tathā ho te dharmāḥ svabhāvena na saṃvidyante /

13) traidhātuke 'bhiniveśo na kartavyaḥ //

14) tradhātuke pratiṣṭhānaṃ na kartavyam /

15) traidhātuke 'dhyavasānaṃ na kartavyam /

16) traidhātuka ālayo na kartavyaḥ // tathā hi sarvadharmāḥ svabhāvena na saṃvidyante /

17) buddhaniśrayadṛṣṭyabhiniveśo na kartavyaḥ // tathā hi na buddhadṛṣitiniśrayād buddhadharśanam utpadyate /

18) dharmaniśrayadṛṣṭyabhiniveśo na kartavyaḥ // dharmasyādṛṣṭatvāt /

19) saṃghaniśrayadṛṣṭyabhiniveśo na kartavyaḥ // saṃghanimittasyāsaṃskṛtatvād aniśrayatvāc ca /

20) śīlaniśrayadṛṣṭyabhimiveśo na karftavyaḥ // āpattyanāpattitām anabhiniveśāt / ime viṃśatidharmā na kartavyāḥ /

Moreover, O Subhūti, the bodhisattva-mahāsattva in the seventh ground must avoid twenty things.

1) Avoid belief in a self. – Actually, the self does not exist at all.

2) Avoid belief in existence.

3) Avoid belief in the living being.

4) Avoid belief in the individual, etc., on the subject of who is knowing, who is seeing. – Actually, these dharmas do not exist at all.

5) Avoid belief in extinction. – Actually, no dharma is extinguished since all dharmas are absolutely unborn.

6) Avoid belief in anything eternal. – Actually, a dharma that is unborn is not eternal.

7) Reject the notion of characteristic mark. – Actually, purification [like defilement] does not exist at all.

8) Reject the view of causes. – Actually, the bodhisattva does not consider this view to be correct.

9) Not to be attached to name and form – Actually, name and form do not really exist.

10) Not to be attached to the five aggregates.

11) Not to be attached to the eighteen elements.

12) Not to be attached to the twelve bases of consciousness. – Actually, these dharmas do not exist as inherent nature.

13) Not to be attached to the triple world.

14) Not to take it as a foundation.

15) Not to take it as a term.

16) Not to take it as a home. – Actually, dharmas do not exist as inherent nature.

17) Not to be attached to the view of resorting to the Buddha. – Actually, the [true] seeing of the Buddha does not come from this view. <2422>

18) Not to be attached to the view of resorting to the Dharma. – For the Dharma is invisible.

19) Not to be attached to the view of resorting to the saṃgha. – For the saṃgha is unconditioned in itself and does not constitute a support.

20) Not to be attached to the view of resorting to [high] disciplines. – For the bodhisattva is not attached to [distinguishing arbitrarily] between guilt and innocence.

These are the twenty things to be avoided.

Śāstra (p. 417a25). – There are twenty things, the ātman, etc., to which the bodhisattva is not attached (*nābhiniviśate*) because they do not exist. The reasons they do not exist have been explained above in many ways.

The views (*dṛṣṭi*) about the ātman, the subject that knows and the subject that sees (numbers 1 to 4), as well as the views about the Buddha and the saṃgha (numbers 17 and 19) are derived from the emptiness of

beings (*sattvaśūnyatā)* and cannot be accepted. All the others, from the view of extinction and of eternity (numbers 5 and 6) up to the view about the disciplines (number 20) cannot be accepted because of the emptiness of phenomena (*dharmaśūnyatā*).[372]

Question. – The other views are well-known, but what is the view of causes (number 8)?

Answer. – All conditiond dharmas (*saṃskṛtadharma*) are cause (*hetu*) and fruit (*phala*) in turn. But the mind, being attached to these dharmas and grasping at their characteristics (*nimittodgrahaṇa*), gives rise to the wrong view here called 'view of causes' (*hetudṛṣṭi*); thus for example, one speaks of fruit without cause, or one claims that cause and fruit are identical, different, etc.[373]

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1. Sūtra. – *Tena viṃśatir eva dharmāḥ paripūrayitavyāḥ / katame viṃśatir / yad uta Śūnyatāparipūritā // svalakṣaṇaśūnyatāparipūriḥ /*

This bodhisattva [of the seventh ground] must completely fulfill <2423> twenty things. What are they? Completely fulfilling emptiness. – This is completely fulfilling the emptiness of specific characteristics.

Śāstra (p. 417b2). – The bodhisattva who practices the eighteen emptinesses completely "completely fulfills emptiness" (*śūnyatāṃ paripūrayati*). Moreover, practicing the two kinds of emptiness, the emptiness of beings (*sattvaśūnyatā)* and the emptiness of phenomena (*dharmaśūnyatā*), is "to completely fulfill emptiness". Finally, the bodhisattva who practices the absolute emptiness (*atyantaśūnyatā)*[374] but is not attached to it (*nābhiniviśate*) "completely fulfills emptiness".

Question. – If that is so, why does the Buddha not speak about the emptiness of specific characteristics (*svalakṣaṇaśūnyatā)* here?[375]

Answer. – Because the three kinds of emptiness of which we have just spoken are the emptiness of specific characteristics.

When he was in the sixth ground, thanks to his merits (*puṇya*), the bodhisattva had keen faculties (*tīkṣnendriya*) and, by means of these keen faculties, he still distinguished dharmas and grasped their characteristics: that is why, now that he is in the seventh ground, the emptiness of specific characteristics constitutes for him "the fullness of emptiness" (*śūnyatāparipūri*).

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[372] Items 17 to 20 are a subtle ciriticism against the noble disciple inspired by faith in regard to the Buddha, the Dharma and the Saṃgha and endowed with disciplines dear to the saints *(āryaśrāvako buddhe dharme saṃghe 'vetyaprasādena samanvāgataḥ, āryakāntaiḥ śīlaiḥ samanvāghataḥ*); Saṃyutta,IV, p. 272-273; V, p. 364; Anguttara, IV, p. 406-407; V, p. 183; Avadānaśataka, II, p. 92, l. 6-8; Kośa, VI, p. 292-294. – The *avetyaprasāda* is defined in Kośabhāṣya, p. 387, l. 9: *yathābhūtaṃ satyāny avabudhya saṃpratyayaḥ,* the faith following upon correct understanding of the truths.

[373] The problem of causality has been fully discussed above, p. 2170-81F.

[374] Ninth emptiness, p. 2085F.

[375] Thirteenth emptiness, p. 2121F.

Sometimes the bodhisattva sets out the emptiness of the conditioned (*saṃskāraśūnyatā)* and the emptiness of the unconditioned (*asaṃskṛtaśūnyatā)* as being the "fullness of emptiness"; sometimes he propounds the emptiness consisting of non-perception (*anupalambhaśūnyatā)* as being the "fullness of enmptiness".

*

2. Sūtra. – *Ānimittasākṣātkriyā // yaduta sarvanimittānām amanasikāraḥ /*

Attesting to signlessness. That is to say, not thinking about any mark.

Śāstra (p. 417b11). – Signlessness *(ānimitta*) is nirvāṇa. It can be vouched for (*sākṣātkṛta*), but it cannot be meditated on (*bhāvita*). Since it cannot be meditated on, one cannot pretend to know it; since it is immense (*aprameya*), infinite (*ananta*) and unimaginable, one cannot claim to fulfill it completely.

*

3. Sūtra. – *Apraṇihitajñānam // yat traidhātuke cittaṃ na pravartate /* <2424>

Knowing what does not deserve to be thought about. – The fact that the bodhisattva's mind does not function in regard to the triple world.

Śāstra (p. 417b13). – The three things [śūnyatā, ānimitta and apraṇihita], although they are penetrations, are knowledges (*jñāna*); but here the sūtra brings up a modification for the first two and, [in place of calling them knowledges (*jñāna*)], calls them ['fullness' (*paripūritā)* and 'attestation' (*sākṣātkāra*) respectively]. Here apraṇihita is the only one to be called 'knowledge' (*jñāna*).

Above (p. 1216-1232F) I spoke about the three gates of deliverance (*vimokṣamukha*); I will not repeat it here.[376]

*

4. **Sūtra**. – *Trimaṇḍalapariśuddhiḥ // yaduta daśakuśalakarmapathapariśuddhiḥ /*

Purifying the three groups completely. – That is to say, purifying entirely the ten good paths of action.

Śāstra (p. 417b15). – The "three groups" (*trimaṇḍala*) are the ten good paths of action (*daśakuśalakarmapatha*); the first three are physical (*kāyika*), the next four are vocal (*vācika*) and the last three are mental (*caitasika*).

It is a matter of "purifying them completely" (*pariśuddhi*). In some people, the physical acts are pure and the vocal acts impure; in others, the vocal acts are pure and the physical acts are impure; in others still, the physical and vocal acts are pure and the mental acts impure; in yet others, the three kinds of acts are pure but they have not rejected the prejudices (*abhiniveśa*) about them.

Here in the bodhisattva [of the seventh ground], the three kinds of action are pure and he has rejected prejudices about them. This is why it is said that "he has purified the three groups".

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[376] In the Taishß edition, this phrase appears in line 16 of p. 417b while it ought to appear in line 15 of the same page.

5. **Sūtra**. – *Sarvasattveṣu kṛpākāruṇyaparipaūriḥ // yaduta mahākaruṇāpratilanhaḥ /*

Completely fulfilling pity and compassion towards beings. – And he does this by taking possession of great compassion.

Śāstra (p. 417b21). – There are three kinds of compassion (*karuṇā); i*) that which has beings as object (*sattvālambana*), *ii*) that which has <2425> things as object (*dharmālambana*), *iii*) that which has no object (*anālambana*).[377] Here it is a matter of great compassion without an object, which is the "fulfillment" (*paripūri*) of compassion. Since dharmas are empty of inherent nature (*svabhāvaśūnyatā)* and the true nature of things (*dharmatā)* itself is empty, the compassion [of the bodhisattva] is called "great compassion without object" (*anālambanā mahākaruṇā).*

The bodhisattva [of the seventh ground] has deeply penetrated the true nature (*dharmatā)* and then has compassion for beings. He is like a man, father of a single son, who, having found a precious object, wants to give it as a gift to his son out of his profound affection.

*

6. Sūtra. – *Sarvasattvāmananam // yaduta buddhakṣetrapariśodhanaparipūryā/*

Not thinking of any being. – And he does this by completely fulfilling his buddha-field.

Śāstra (p. 417b27). – Question. – If the bodhisattva does not think of beings, how can he purify his buddhafield?

Answer. – By leading beings to establish themselves in the ten good paths of action (*daśakuśalakarmapatha*), the bodhisattva had already purified his buddhafield, but such an adornment was not yet an obstacle-free (*anāvaraṇa*) adornment. Now [in the seventh ground], the bodhisattva ripens (*paripācayati*) beings but does not grasp the characteristic of being (*na sattvanimittam udgṛhṇati*). His roots of good (*kuśalamūla*) and his merits (*puṇya*) are pure and, because of this purity, he adorns [his buddhafield] without obstacle.

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7. Sūtra. – *Sarvadharmasamatādarśanaṃ tatra cānabhiniveśaḥ // yadutānukṣepo 'prakṣepaḥ sarvadharmāṇām /*

Seeing the equality of all dharmas without being attached to it. – This is not adding anything to and not taking away anything from dharmas.

Śāstra (p. 417c2). – See what has been said above (p. 327F) about *dharmasamatākṣānti*. Here the Buddha himself says that it is not adding anything to (*anutkṣepa*) and not subtracting anything (*aprakṣepa*) from dharmas. <2426>

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[377] The three kinds of *maitrī* and *karuṇā* are a Mahāyānist invention: see above, p. 1245F, 1250F, n.1, and 2372F.

8. **Sūtra**. – *Sarvadharmabhūtanayaprativedhas tena cāmanantā // yaḥ sarvadharmāṇāṃ bhūtanāyaprativedhaḥ /*

Penetrating the true principle of all dharmas, but not thinking about it. – This is not penetrating the true principle of all dharmas.

Śāstra (p. 417c4). – This has already been fully developed above in many ways.

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9. **Sūtra**. – *Anutpādakṣāntiḥ // yā sarvadharmāṇām anutpādāya, aniroddhāya, anabhisaṃskārāya kṣāntiḥ /*

Adherence to non-production. – This is adherence to non-production, non-destruction, non-formation of all dharmas.

Śāstra (p. 417c5). – It is believing and understanding, without hindrance *(āvaraṇa*) or regression (*vivartana*), the true nature (*dharmatā)* of dharmas, having neither production nor destruction.

*

10. **Sūtra**. – *Anutpādajñānam // yan nāmarūpānutpādajñānam /*

Knowing non-production. – This is knowing the non-production of name and form.

Śāstra (p. 417c6) – The sūtra first mentions adherence (*kṣānti);* next it speaks of knowledge (*jñāna*) here. Adherence is coarse (*audārika*) whereas knowledge is subtle (*sūkṣma*).[378] Here the Buddha himself says that is is a question of "knowledge" about the non-production of name and form (*nāmarūpa*).[379]

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11. **Sūtra**. – *Sarvadharmāṇām ekanayanirdeśāḥ // yā cittasya dvayāsamudācāratā/*

Declaring the single dharacteristic of all dharmas. – This is because the bodhisattva's mind does not move into duality.

Śāstra (p. 417c8). – The bodhisattva knows that the twelve bases of consciousness (*dvādaśāyatana*), both internal *(ādhyātmika*) and external (*bāhya*), are the net of Māra (*mārajāla*), deceivers (*vañcana*) and unrealities (*abhūta*); the six kinds of consciousness (*vijñāna*) arising from these twelve bases are themselves the net of Māra as well and deceivers. Then what <2427> is real? Only non-duality (*advaya*). The absence of the eye (*cakṣus*) and visibles (*rūpa*) etc., up to and including the absence of the mind (*manas*) and phenomena (*dharma*): that is reality (*bhūta*). In order to lead beings away from the twelve bases of consciousness, the bodhisattva constantly speaks to them of this non-duality in many ways.

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12. **Sūtra**. – *Kalpanāsamudghātaḥ // yā sarvadharmāṇām avikapanatā /*

Destroying the imaginations. – This is not conceptualizing any dharma.

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[378] For more detail, see Kośa, VI, p. 190.

[379] *Nāmarūpa* is a synonym for the five *skandha*s.

Śāstra (p. 417c12). – The bodhisattva established in this non-duality destroys the differentiations [falsely attributed] to objects *(ālambana*): the qualities of male (*puruṣa*) or female (*strī*), long (*dīrgha*) or short (*hrasva*), big (*mahat*) or small (*alpa*), etc.

*

13. **Sūtra**. – *Saṃjñāvivartaḥ // yāpramāṇānāṃ saṃkalpānāṃ vivartanatā /*

The reversal of notions. – This is the reversal of the innumerable false notions.

Śāstra (p. 417c14). – Destroying the false conceptualizations (*saṃkalpa*) of the inner mind differentiating dharmas.

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14. **Sūtra**. – *Dṛṣṭivivartaḥ // yā śrāvakabhūmeḥ pratyekabuddhabhūmeś ca dṛṣṭivivartanatā /*

The reversal of [false] views. – This is the reversal of the views formed at the stage of śrāvaka and the stage of pratyekabuddha.

Śāstra (p. 417c15). – This bodhisattva has first reversed the wrong views (*mithyādṛṣṭi*), such as the view of the self *(ātmadṛṣṭi*), the view of the extremes (*antagrāhadṛṣṭi*), etc.; next, he has entered into the Path (*mārga*). Now, [in the seventh ground], he reverses the view of phenomena (*dharmadṛṣṭi*) and the view of nirvāṇa (*nirvāṇadṛṣṭi*). [He reverses *dharmadṛṣṭi*] because dharmas have no fixed nature (*niyatalakṣaṇa*); he reverses *nirvāṇadṛṣṭi* because in reversing the śrāvaka and pratyekabuddha views he goes directly to the bodhi of the Buddhas (*abhisaṃbodhi*).

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15. Sūtra. – *Kleśavivartaḥ // yaḥ sarvakleśayaḥ /*

Reversing the passions. – This is destroying all the passions. <2428>

Śāstra (p. 417c18). – By the power of his merit (*puṇya*) and his morality (*śīla*), the bodhisattva has first broken up his coarse passions (*audārikakleśa*) and easily followed the Path (*mārga*); only the subtle passions (*sūkṣmakleśa*) – affection (*anunaya*), views (*dṛṣṭi*), pride (*māna*), etc. – remain in him. Now [in the seventh ground] he also eliminates the subtle passions.[380]

Furthermore, the bodhisattva who uses the true wisdom (*bhūtaprajñā)* sees these passions as being the same as the true nature (*dharmatā).*[381] He is like a man endowed with the superknowledges (*abhijñā)* who can change impure thngs (*aśuci*) into pure things (*śuci*).[382]

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16. **Sūtra**. - *Śāmathavipaśyanāsamatābhūmiḥ // yaduta savākārajñatāpratilambhaḥ /*

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[380] See *Traité*, T 1509, k. 39, p. 345c27-346a4.

[381] This theme is fully developed in the *Vimalakīrtinirdeśa*, French transl., p. 2875-291.

[382] This is the abhijñā of magical powers described above, p. 1819-1822F.

[Attaining] the state of balance between quietude and introspection. – This is the [gradual] taking possession of the knowledge of things in all their aspects.

Śāstra (p. 417c22). – When the bodhisattva was in the first three grounds, introspection (*vipaśyana*) was predominant over quietude (*śamatha*) because he was not yet able to concentrate his mind (*cittasaṃgrahana*); in the following three grounds, quietude was predominant over introspection: this is why he had not had the assurance of attaining bodhisattvahood (*bodhisattvaniyāma*). Now [in the seventh ground], his quietude and introspection in regard to the emptiness of beings (*sattvaśūnyatā)* and the emptiness of phenomena (*dharmaśūnyatā*) are perfectly balanced (*samatā);* this is why he can easily (*kṣema*) travel on his career of [great] bodhisattva.

Starting [from the seventh ground], the level called "non-regressing" (*avaivartikabhūmi*), he will gradually (*kramaśas*) attain the knowledge of all the aspects (*sarvākārajñatā).*[383] <2429>

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[383] According to the canonical sources, śamathā (*ting houei* in Kumaārajīva), *tche kouan* in Hiaun-tsang) is derived directly from the teaching of the four noble truths: 1) five dharmas should be completely known (*parijñeya*), the five aggregates of attachment (*upādānaskandha*); 2) two dharmas should be eliminated (*prahātavya*), ignorance (*avidyā)* and the thirst for existence (*bhavatṛṣṇā);* 3) two dharmas should be realized (*sākṣātkaratavya*), knowledge (*vidyā)* and deliverance (*vimukti*); 4) two dharemas should be cultivated (*bhāvayitavya*), tranquility (*śamatha*) and introspection (*vipaśyan*ā). All of these processes result from abhijñā or superknowledge (Saṃyutta, V, p. 52).

Śamatha and vipaśyanā constitute he fourth truth, the truth of the Path. Actually the Path arises in the person who practices them (Anguttara, II, p.157) and they lead to the penetration of a multitude of things: *anekadhātuprativedha* (Majjhima, I, p. 494), to the absorption of the cessation of concept and feeling: *saṃjñāvedaitanirodhasamāpatti* (Saṃyutta, IV, p. 295), to nirvāṇa. A parable (SaṃÂutta, IV, p. 194-195) compares them to a pair of speedy messengers (*śīghraṃ dūtayugam*) communicating the message of truth (*yathābhūtaṃ vacanam*), namely nirvāṇa, to the mind (*vijñāna*).

Although śamatha and vipaśyanā are intimately joined, they can be practiced separately or, preferentially, simultaneously (*yuganaddham*); by following the Path in this way, the fetters (*saṃyojana*) are destroyed and the perverse tendencies (*anuśaya*) eliminated (Aṅguttara, II, p. 157).

The passage of the Pañcaviṃśati commented on here transposes the entire system into the Mahāyānist view. The bodhisattva cultivates vipaśyanā in particular in the first three grounds and śamatha in the three following grounds. In the seventh, śamatha and vipaśyanā are perfectly balanced, and the bodhisattva penetrates correctly the twofold emptiness of beings and phenomena. The goal, the final result, will no longer be nirvāṇa but the knowledge of things in all their aspects (*sarvākārajñāna*) belonging to the fully and completely enlightened Buddhas.

Tranquility and introspection play a great part in the controversy which, in the 7th century, at the Council of Lhasa or bSam yes, opposed the Chinese Sudden school with the Indian Gradualists. Kamalaśīla's third Bhāvanākrama is dedicated almost entirely to it: cf. the edition by G. Tucci in *Minor BuddhistTexts, Part III, Third Bhāvanākrama*, Serie Orientale Roma, XLIII, 1971, and the annotated translation by C. Pensa, *Il terzo Bhāvanākrama di Kamalaśīla*, Rivista degli Studi Orentali, XXXIX, 1964, p. 211-242.

Interest in this question has not yet flagged and we now have an excellent English translation of it from Tsoṅ-kha-pa's Lam rin chen mo (1357-1419) in A. Wayman, *Calming the Mind and Discerning the Real*, 1978.

17. **Sūtra**. – *Dāntacittatā // yā traidhātuke ‘nabhiratiḥ /*

Taming the mind. – This is not taking delight in the threefold world.

Śāstra (p. 417c26). – Previously the bodhisattva thought about old age (*jarā),* sickness (*vyādhi*) and death (*maraṇa*), the three bad destinies (*durgati*), and it is out of loving-kindness (*maitrī*) and pity (*kṛpā)* for beings that he tamed his mind. Now that, [on the seventh ground], he knows the true nature (*dharmatā*) of phenomena, he is no longer attached to the threefold world (*traidhātukaṃ nābhiviśate*) and, out of this detachment (*anabhiniveśa*) he "tames his mind".

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18. **Sūtra**. – *Śāntacittatā // yā saṇṇām indriyāṇāṃ pratisaṃharaṇatā /*

Pacifying the mind. – This is withdrawing the six organs.

Śāstra (p. 417c29). – Previously, the bodhisattva, in view of nirvāna, had only tamed the first five organs (*indriya*), <2430> namely, the eye, ear, nose, tongue and body, by withdrawing them from the five objects of enjoyment (*pañcakāmaguṇa*) – [namely, color, sound, smell, taste and touch] since, at that time [the sixth organ], the organ of mind (*mana-indriya*), was too hard to tame. Now, in the seventh ground, he also pacifies the organ of mind [by withdrawing it from dharmas].

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19. **Sūtra**. – *Apratihatajñānam // yaduta buddhacakṣuḥpratilambhaḥ /*

Unobstructed knowledge. – This is the attainment of the buddha eye.

Śāstra (p. 418a2). – The bodhisattva attains the prajñāpāramitā and is unobstructed (*pratigha*) about everything, true or false. He acquires the wisdom of the Path (*mārga*) and guides beings to make them enter into the truths. He obtains unhindered deliverance (*apratihatavimokṣa*) and possesses the eye of the buddhas (*buddhacakṣus*). He has no obstacles over anything.

Question. – How can the sūtra say that the bodhisattva obtains the eye of the buddhas in this seventh ground?

Answer. – Here one should refer to the buddha-eye (p. 2263F): the bodhisattva has no obstacle to any dharma and this is equivalent [to having] the eye of the buddhas.

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20. **Sūtra**. – *Akliṣṭo ’nunayaḥ / yā ṣaḍviṣayeṣūpekṣā /*

Unafflicted affection. – This is indifference in regard to the six sense objects.

Śāstra (p. 418a7). – Although in the seventh ground he has obtained the power of wisdom (*prajñābala*), this bodhisattva still keeps his fleshly body (*māṃsakāya*) out of consideration of his former existences (*pūrvanivāsa*). Having entered into concentration (*samādhi*), he is detached (*nirāsaṅga*); but when he comes out, he has flashes of attachment and, conforming to the visions of his fleshly eye (*māṃsacakṣus*), when he sees a beautiful person he loves him tenderly. Sometimes also he is attached to wisdom (*prajñā*),

to the reality (*tattva*) of the seventh ground. This is why the Buddha tells him here to practice indifference (*upekṣācitta*) in regard to the six sense objects *(ṣaḍviṣaya*).

Bhūmi VIII

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvenāṣṭamyāṃ bhūmau vartamānena pañca dharmāḥ paripūrayaitavyāḥ. katame* <2431> *pañca. yaduta sarvasattvacittānupraveśaḥ // yad bodhisattva ekacittena sarvasattvānāṃ cittacaitasikāni pratijānāti /*

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the eighth bhūmi must completely fulfill five dharmas What are these five?

1) Penetrating the minds of all beings. – In a single moment of mind, the bodhisattva reveals the minds and mental events of all beings.

Śāstra (p. 418a12). – The bodhisattva in the eighth ground reveals the ways of mind of all beings: he reveals the agitated, reflective or profound minds.

By this knowledge, he distinguishes the beings who will never fulfill the causes and conditions for finding salvation (*trāṇa*); those who will be saved after innumerable incalculable periods (*asaṃkhyeyakalpa*); those who will be saved after one, two and up to ten kalpas; those who will be saved after one or two lifetimes or even in the course of the present lifetime; those who will be saved at this very instant; those who are ripe for salvation (*paripakva*) and those who are not; those who will be saved by the Vehicle of the śrāvakas or those who will be saved by that of the pratyekabuddhas.

The bodhisattva is like a good physician (*vaidya*) who, on examining the sick person, knows whether his cure is far off or near at hand, or if he incurable.

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2. Sūtra. – *Abhijñāvikrīḍanatā // yābhir abhijñābhir vikrīḍan buddhakṣetrād buddhakṣetraṃ saṃkrāmati buddhadarśanāya / na cāsya buddhakṣetrasaṃjñā bhavati /*

Playing with the superknowledges. – Playing with these superknowledges, the bodhisattva passes from buddha-field to buddha-field to see the buddhas, but he has no notion of buddha-field.

Śāstra (p. 418a26). - Previously, the bodhisattva already possessed the superknowledges (*abhijñā),* but now that he plays supremely with them, he can go to immense and infinite universes (*lokadhātu*).

When the bodhisattva was in the seventh ground, sometimes he wanted to attain nirvāṇa. Now, for several reasons and because the Buddhas of the ten directions escort him and protect him, he changes his mind and wants to save beings. Skillful in the superknowledges, he goes at will *(yatheccham*) and spontaneously (*svatas*) to immense and infinite universes without encountering any obstacles. He sees <2432> the buddha-fields, but he does not grasp the mark of buddha-field (*buddhakṣetranimittaṃ nodgṛhṇāti*).

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3. **Sūtra**. – *Buddhakṣetradarśanatā // yad ekasminn eva buddhakṣetre sthitvāparimāṇāni buddhakṣetrāni paśyati / na cāsya buddhakṣetrasaṃjñā bhavati /*

Seeing the buddha-fields. –Staying in his own buddha-field, the bodhisattva sees the immense buddha-fields but has no notion of buddha-field.

Śāstra (p. 418a25). – There are bodhisattvas who, by the power of their superknowledges (*abhijñābala),* fly in the ten directions looking at the pure universes (*pariśuddhalokadhātu*) and grasping their marks (*nimitta*) in order to adorn their own field.

There are bodhisattvas whom a Buddha conducts through the ten directions in order to show them the pure universes; they grasp the marks of these pure fields and make the vow (*praṇidhāna*) to reproduce them. Thus the Buddha *Che-tseu-tsai-wang* (Lokeśvara) guided the bhikṣu *Fa-tseu* (Dharmākara) across the ten directions and showed him the pure universes.[384] Sometimes there are bodhisattvas who, reminaing in their own original field (*maulakṣetra*) use the divine eye (*divyacakṣus*) and see the pure universes in the ten directions; at first they grasp their pure marks, then, conceiving a mind of detachment (*asaṅgacitta*), they return to indifferernce (*upekṣa*).

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4. **Sūtra**. – *Teṣāṃ buddhakṣetrāṇāṃ yathādṛṣṭānāṃ svakṣetrapariniṣpādanatā // yad bodhisattva īśvaracakravartibhūmau sthitas trisāhasramahāsāhasralokadhātuṃ saṃkrāmati svakṣetraṃ ca pariniṣpādayati /*

Constructing his own field on the model of the buddha-fields previously seen. – The bodhisattva in the level of the cakravartin king goes everywhere in the trisāhasramahāsāhasra-lokadhātu and constructs his own field.

Śāstra (p. 418b3). – As has previously been said (p. 1923F), the eighth ground is called the level of the cakravartin. Just as the precious wheel (*ratnackara*) of the cakravartin king goes everywhere without <2433> encountering any obstacle *(āvaraṇ*a) or hindrance (*nīvaraṇa*) or enemy (*amitra*), so the bodhisattva in this [eighth] ground can cause the Jewel of the Dharma (*dharmaratna*) to rain down and fulfill the wishes of beings without anything obstructing him.

He is also able to grasp the marks (*nimitta*) of the pure fields that he has seen and build (*pariniṣpādayati*) his own field on their model.

*

5. Sūtra. – *Buddhakāyayathābhūtapratyavekṣaṇatā // yā dharmakāyayathābhūtapratyavekṣaṇatā /*

ime pañca dharmāḥ paripūrayitavyāḥ //

[384] An allusion to the wanderings of the bhikṣu Dharmākara, the future Amitābha, whom the buddha Lokeśvara led through the ten directions to show him the pure lands: this is the subject of the Sukhāvatīvyuḥas; see above, p. 601F, n. 1.

Seeing the body of the Buddhas in conformity with reality. – It is seeing in conformity with the reality of the dharmakāya.

Those are the five dharmas to be completely fulfilled.

Śāstra (p. 418b7). – The bodhisattva sees the bodies of the Buddhas like a magic show (*māyā),* like a metamorphosis (*nirmāṇa*). This body is not part (*na saṃgṛhīta*) of the five skandhas (*pañcaskandha*), the twelve bases of consciousness (*dvādaśāyatana*), the eighteen elements (*aṣṭādaśadhātu*); his dimensions, his various colors [are purely subjective]: they are adjusted to the visions which beings have as a result of actions of their previous lives (*pūrvajanmakarman*).

In the present passage, the Buddha himself says that"seeing the Buddha is seeing the dharmakāya".[385]

1. **Sūtra**. – *Punar aparaṃ subūte bodhisattvena mahāsattvenāṣṭamyāṃ bhūmau vartamānena pañca dharmāḥ paripūrayitavyāḥ / yaduta indriyaparāparajñānatā // yā daśasu buddhabaleṣu sthitvā sarvasattvānām indriyaparāparajñānatā /*

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the eighth ground should completely fulfill five dharmas, namely: <2434> knowing the extent of the spiritual faculties. – Established in the ten powers of the Buddha, the bodhisattva knows the faculties of all beings, superior or inferior.

Śāstra (p. 418b12). – As has been said in regard to the ten powers (1541-1545F), the bodhisattva knows first the functioning of the minds (*cittapravṛtti*) of all beings: he knows those who are of weak faculties (*mṛdvindriya*), those who are of keen faculties (*tikṣṇendriya*), those in whom generosity (*dāna*) predominates and those in whom wisdom (*prajñā*) predominates. Basing himself on these predominances, he saves beings.

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2. **Sūtra**. – *Buddhakṣetrapariśodhanatā // yā sattvacittapariśodhanatā /*

Purifying the buddha-field. – This is purifying the minds of beings.

Śāstra (p. 418b14). – There are two ways of purifying: *i*) the bodhisattva purifies himself; *ii*) he purifies the minds of beings to make them follow the pure Path (*pariśuddhamārga*). By means of this twofold purification of others and himself, the bodhisattva can purify his buddha-field as he wishes (*yatheccham*).

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3. **Sūtra**. – *Māyopamasamādher samāpādanam // yatra samādhau sthitvā bodhisattvaḥ sarvāḥ kriyāḥ karoti / na cāsya cittaṃ kvacid dharme pravartate /*

[385] In Saṃyutta, III, p. 120, the Buddha says to Vakkali: *Alaṃ Vakkali kiṃ te iminā pūtikāyrna diṭṭhena. Yo kho Vakkali dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati*. – What would be the use of seeing this body of rottenness? He who sees the Dharma, sees me; he who see me, sees tha Dharma.

There are many analogous texts in the Āgamas and especially in Ekottara; cf. Hobogirin, II, p. 176-177, s.v. *Busshin*.

Concentrating oneself in the magic-like concentration. – Staying in this concentration, the bodhisattva accomplishes all activities, but his mind bears upon none.

Sāstra (p. 418b17). – The magician (*māyākara*) to some extent fills the universe with magical fictive objects: armies consisting of the four elements (*caturaṅgabala*), palaces and cities, food and drink, singing and dancing, killings and calamities, etc.

In the same way also, the bodhsattva established in this concentration fills the universes of the ten directions with his metamorphoses: first he makes gifts (*dāna*) and satisfies beings; then he preaches the Dharma (*dharmaṃ deśayti*), makes conversions (*paripācayati*) and destroys the three bad destinies (*durgati*); finally he establishes beings in the Three Vehicles (*yānatrāya*): in all these beneficent acitivities, not a single one fails.

The mind of the bodhisattva remains motionless (*acala*) and he no longer grasps objects of the mind (*cittanimittāni nodgṛhṇāti*). <2435>

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4. **Sūtra**. – *Abhīkṣṇaḥ samādhiḥ // yo bodhisattvasya vipakajaḥ samādhiḥ /*

Perpetual concentration. – In the bodhisattva, it is the concentration resulting from retribution.

Śāstra (p. 418b24). – Having obtained the concentration like a magic show (*māyopamasamādhi*), the bodhisattva accomplishes all his activities [by means of effort] and with its help. Now it is a matter of the [innate] concentration resulting from retribution (*vipākaja*) at the moment of passing into a [new] existence (*bhavasaṃkrānti*).[386] In the same way that a person sees visibles (*rūpa*) without having recourse to the power of the mind, so the bodhisattva who is established in this [innate] concentration saves beings. It easily surpasses the concentration like a magic show, for it spontaneously (*svatas*) accomplishes its role without any help. Thus, among those who seek for wealth, some obtain it thanks to some help, but others obtain it spontaneously.

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5. **Sūtra**. – *Yathā yathā sattvānāṃ kuśalamūlapariniṣpattir bhavati tathā tathātmabhāvaṃ parigṛhṇāti // yad bodhisattvo yathā yathā sattvānāṃ kuśalamūlapariniṣpattir bhavati tathā tathā saṃcintyātmabhāvaṃ parigṛhṇāti sattvāṃś ca paripācayati // ime subhūte bodhisattvena mahāsattvenāṣṭamyāṃ bhūmau vartamānena pañca dharmāḥ paripūrayitavyāḥ /*

According to such and such a degree of achievement that the roots of good of beings have, the bodhisattva assumes such and such a form of existence. – According to whether the roots of good of beings have such and such a degree of achievement, the bodhisattva knowingly assumes such and such a form of existence and ripens beings.

[386] This is the place to distinguish the samādhis acquired by effort (*prāyogika*) in the course of the present existence from the innate samādhis (*upapattipratilambhika*) inherited from earlier existences as fruits of retribution (*vipākaja*).

These, O Subhūti, are the five dharmas which the bodhisattva-mahāsattva residing in the eighth ground must fulfill completely.

Śāstra (p. 318b29). – The bodhisattva has thus acquired the two kinds of concentration (*samādhi*) and the two kinds of superknowledge (*abhijñā*): those that are acquired by practice (*bhāvanāpratilambhika*) and those that are acquired by retribution (*vipākapratilambhika*). He knows that henceforth he will assume a [new] form of existence *(ātmabhāva*) with such a body, such a voice, such *nidāna*, by such a path and by such means (*upāya*). He will even go so far as to assume an animal form of existence in order to convert and save beings. <2436>

Bhūmi IX

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena navamyāṃ bhūmau vartamānena dvādaśadharmāḥ paripūrayitavyāḥ. Katame dvādaśa …*

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the ninth ground must completetly fulfill twelve dharmas. What are these twelve? In universes infinite in number, the bodhisattva takes hold of the class of beings capable of being converted (*vineyabhāga*). – In the innumerable universes of the ten directions, the bodhisattva liberates (*vimocayati*) the beings capable of being saved in accord with the Buddha's teachings.

Śāstra (p. 418c4). – In the innumerable incalculable universes (*lokadhātu*) of the ten directions there are beings in the six destinies *(ṣaḍgati*); the bodhisattva [of the ninth ground] ripens (*paripācayati*) those who are capable of being saved and saves them.

There are three kinds of universes (*lokadhātu*): the pure (*pariśuddha*), the impure (*apariśuddha*) and the mixed ones (*miśra*) Of the beings living in these three types of universe, some have the privilege of being able to be saved; it is those that the bodhisattva takes hold of. One lights a lamp (*dīpa*) for those who have eyes and not for blind people (*andha*); in the same way, the bodhisattva [ripens only] those who already fulfill the causes and conditions [of salvation] or who are beginning to fulfill them.

Furrthermore, a trisāhasramahāsāhasralokadhātu [containing a billion universes of four continents (*cāturdvīpaka*)[387]] constitutes one single lokadhātu. These universes arise and disappear at the same time.

Lokadhātus of the same type present in the ten directions, in number equal to the sands of the Ganges, form one single buddhalokadhātu.

Buddhalokadhātus of the same type, in number equal to that of the sands of the Ganges, form an ocean (*samudra*) of buddhalokadhātus.

Oceans of buddhalokadhātus of the same type, present in the ten directions in number equal to that of the sands of the Ganges, form a seed (*bīja*) of buddhalokadhātus.

[387] See Kośa, III, p. 170.

Seeds of the same type, innumerable in the ten directions, form a buddhakṣetra.

In all these lokadhātus, the bodhisattva "takes hold of a class of beings", the class of those who are to be saved by a Buddha. <2437>

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2. Sūtra. – *Praṇidhānaparigrahaḥ // ṣaṇṇāṃ pāramitānāṃ paripūrṇatvāt /*

All obtain according their wishes. – Because of the fullness of the perfections of the bodhisattva.

Śāstra (p. 418c16). –Merits (*puṇya*) and wisdom (*prajñā)* are complete (*paripūrṇa*) in this bodhisattva; this is why there is no aspiration (*praṇidhāna*) that he does not realize. Learning that in immense and infinite universes there are masses of beings to be saved, one is afraid of not succeeding in doing so. This is why the sūtra here is speaking of the success in aspirations (*praṇidhānasamṛddhi*). [The bodhisattva is assured of success] since, as the Buddha says here the bodhisattva "fulfills the six perfections completely" *(ṣaṇṇāṃ pāramitānāṃ paripūrṇatvāt*). The first five perfections represent the fulfillment of merits (*puṇyaparipūri*); wisdom (*prajñā)* respresents the fulfillment of wisdom (*prajñāparipūri*).

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3. Sūtra. – *Devanāgakṣagandharvarutajñānam // yaduta niruktipratisaṃvidā /*

The knowledge of the languages spoken by the devas, nāgas, yakṣas and gandharvas. – This is by virtue of the unhindered modes of expression.

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4. **Sūtra**. – *Pratibhānanirdeśajñānam*[388] *// yaduta pratibhānapratisaṃvidā /*

The talent of eloquence. – This is by virtue of the unhindered knowledge of eloquence.

Śāstra (p. 418c21). – I have spoken above of the fulfillment of merits (*puṇyaparipūri*), the fulfillment of wisdom (*prajñāparipūri*) and success in aspirations (*praṇidhānasamṛddhi*). Knowing foreign languages is precisely one of the bodhisattva's wishes.

Furthermore, the bodhisattva whose knowledge of former abodes (*pūrvanivāsajñāna*)[389] is very pure knows the languages of all the places he has taken rebirth in. Furthermore, possessing the knowledge resulting from resolution (*praṇidhijñāna*), <2438> he knows the nomeclature (*nāmavidhāna*?) and deliberately makes up all kinds of words (*akṣara*) and expressions (*vāc*).

Furthermore, the bodhisattva who has obtained the concentration explaining the language of beings (*sattvābhilapanirmocanasamādhi*) penetrates all languages without hundrance.

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[388] Article omitted in the Chinese version, but appearing in the Pañcaviṃśati, p. 217, l. 14. The pratisaṃvids alluded to here are defined above, p. 1616-1624F.

[389] Cf. p. 1555F.

Finally, the bodhisattva has himself obtained the four unhindered knowledges (*pratisaṃvid*) or he practices the four unhindered knowledges of the Buddha. This is why he knows the languages (*abhilāpa*) and the sounds (*śabda*) of beings.

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5. **Sūtra**. – *Garbhāvakrāntisampat*[390] *// iha bodhisattvaḥ sarvāsu jātiṣūpapāduka upapadyate /*

The excellence of the descent into the womb. – In all his births, the Bodhisattva is born apparitionally.

Śāstra (p. 418c28). – According to some, the Bodhisattva mounted on a white elephant (*śvetahastyabhirūḍha*), surrounded (*parivṛta*), venerated (*satkṛta*), respected (*gurukṛta*), esteemed (*mānita*) and served (*pūjita*) by innumerable Tuṣita gods, penetrated along with them into the belly of his mother (*mātṛkukṣi*).

According to others, the Bodhisattva's mother, possessing the concentration like a magic show (*māyopamasamādhi*) caused her belly to expand inordinately; all the bodhisattvas of the trisāhasramahāsāhasradlokadhātu, the devas, nāgas and asuras were able to enter into it and come out. In this belly there is a palace and a platform. [The deities] set a bed (*khaṭvā)* there, hung banners (*patākā),* spread it with flowers and burned incense; all this was the result of the meritorious actions (*puṇyakarman*) of the Bodhisattva. Next the Bodhisattva comes down and takes his place there and, by the power of his concentration (*samādhi*), enters <2439> into the womb while staying as previously in the heaven of the Tuṣita gods**.**

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6. **Sūtra**. – *Janmasampat // jātamātra eva bodhisattvo 'prameyānantalokadhātūn avabhāsena sphurati / na tu nimitāny udgṛhṇati /*

The excellence of the birth. – As soon as he is born, the Bodhisattva illumines immense and infinite universes with his brilliance but does not grasp the marks.

Śāstra (p. 419a7). – When the Bodhisattva is about to be born, the devas, nāgas and asuras adorn the trisāhasramahāsmahasralokadhātu. Then lotus seats made of the seven jewels (*saptaratnamaya padmāsana*) arise spontaneously (*svatas*). From the belly of the mother (*mātṛkukṣi*) come forth innumerable bodhisattvas first who go to sit on the lotuses: they join their palms, make praises and wait. The

390 The eight saṃpads of the bodhisattva of the ninth ground are fully described in the biographies of the Buddha, especially in the Lalitavistara. Two biographies in archaic Chinese, the Sieou hing pen k'i king (T 184) and the Tchong pen k'i king (T 196), used but little up to now, have recently been translated into Dutch by E. Zürcher, *Het leven can de Boeddha vertaald uit vroegste Chinese overlevering*, 1978. These texts show much of linguistic and historical interest. They inform us about the hybrid language, semi-scholarly, semi-popular, used at the time of the later Han by the Buddhist propaganda in China, and we learn what the first missionaries thought was proper to reveal of the life of the Buddha to people foreign not only in mind but in speech. For this language, see also E. Zürcher, *Late Han Vernacular Elements in the Earliest Buddhiost translations*, 1977, p. 177-203.

bodhisattvas and also the devas, nāgas, asuras, ṛṣis, āryas and noble ladies join their palms and wholeheartedly wish to see the birth of the Bodhisattva.

Next, the Bodhisattva comes out of the right side of his mother like the full moon emerging from the clouds. He emits a great brilliance that lights up immense universes. At the same moment, a great voice is heard in the universes of the ten directions that proclaims: "In that place, the Bodhisattva is in his last lifetime (*caramabhavika*)."

Sometimes there are bodhisattvas who arise apparitionally (*upapāduka*) on the lotuses.

In regard to the four wombs (*yoni*),[391] the Bodhisattva is born from the chorion (*jarāyuja*) or he is of apparitional birth (*upapāduka*). In regard to the four castes of men (*jāti*), the Bodhisattva is born either into the kṣatriya caste or in that of the brāhmaṇa, for these two castes are honored by men.

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7. **Sūtra**. – *Kulasampat // yad bodhisattvaḥ kṣatriyakuleṣu brāhmaṇakuleṣu vā pratyājāyate /*

The excellence of the family. – The Bodhisattva takes birth into a kṣatriya family or a brāhmaṇa family.

Śāstra (p. 419a17). –Brāhmaṇa families have wisdom (*prajñā);* kṣatriya families have power (*bala*). <2440> The brāhmaṇa favors the future life (*paraloka*); the kṣatriya favors the present life (*ihaloka*): both families are useful in the world; this is why the Bodhisattva is born among them.

There is also the worthy family of the Dharma (*dharmakula*), that of the non-regressing adepts (*avaivartika*).[392]

Taking birth in these families is the excellence of the family.

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8. Sūtra. – *Gotrasampat // yad bodhisattvo yasmād gotrāt pūrvakā bodhisattvā abhūvaṃs tatra gotre pratyajāyate /*

The excellence of the clan. – The Bodhisattva is born into the clan coming from the Bodhisattvas of the past.

Śāstra (p. 419a21). – When the Bodhisattva is still in the Tuṣita heaven, he examines (*vilokayati*) the world, asking himself which clan is the most noble in order to welcome a being; this is the clan in which he takes birth. Thus, among the last seven Buddhas, the first three were born into the Kauṇḍinya clan, the following three into the Kāśyapa clan and the Buddha Śākyamuni into the Gautama clan.

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[391] Beings are born from an egg (*aṇḍa*), chorion (*jarāya*), exudation (*saṃsveda*) or are of apparitional birth (*upapāduka*): Dīgha, III, p. 230; Majjhima, I, p. 73, etc.

[392] The bodhisattvas of the eighth ground.

Furthermore, the Bodhisattva who begins with the strength of high aspiration (*adhyāśayadṛḍhatā)*[393] [is born] into the clan of the Buddhas (*buddhagotra*). For the others, acquiring the conviction that dharmas do not arise (*anutpattikadharmakṣāntipratilābdha*) would be the "clan of the Buddha" for it is then that the Bodhisattva acquires a partial influx of the knowledge of all the aspects (*sarvākārajñatā*). Compare this stage with the *gotrabhūmi* in the śrāvaka system.

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9. Sūtra. – *Parivārasampat // yad bodhisattvo mahāsattvo bodhisattvaparivāra eva bhavati /*

Excellence of the entourage. – The Bodhisattva-mahāsattva has an entourage consisting only of bodhisattvas.

Śāstra (p. 419a28). – [Those who surround the bodhisattva of the ninth ground] are wise men, good men who, from lifetime to lifetime have accumulated merit. In the present passage, the Buddha himself says that the entourage is composed solely of bodhisattvas. Thus, it is said in the *Pou-k'o-sseu-yi king* <2441> [Acintyasūtra, or Gaṇḍavyūha) that *Kiu-p'i-ye* (Gopiyā or Gopā) was a great bodhisattva.[394] The whole entourage is in the level of the non-regressing bodhisattvas (*avaivartikabhūmi).* These bodhisattvas, by the magical power (*vikurvaṇabala*) of the concentration of means (*upāyabala*), change into men (*puruṣa*) or women (*strī*) and together form the entourage of the bodhisattva of the ninth ground]. They are like the treasurer-jewel (*gṛhapatiratna*)[395] of a cakravartin king: he is a yakṣa or an asura, but he takes the form of a man in order to workwith men.[396]

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[393] As we have seen, high aspiration (*adhyāśaya*) is the first of ten preparations (*parikarma*) to be fulfilled in the first bhūmi.

[394] Sudhana, son of a notable man who had produced the mind of anuttarā samyaksaṃbodhi, wanted to know how to attain it definitively, so he traveled through various Indian lands and consulted a large number of sages. At Kapilavasti he met Gopā, a daughter of the śākyas, who gave him some precious information about the practices of the bodhisattva. This meeting is mentioned in the Gaṇḍavyūha, ed. D. T. Suzuki, p. 390 (= Avataṃsaka,T 279, k. 75, p. 406c7-10): *Atha khalu Sudhanaḥ śreṣṭidāraka yena Gopā śākyakanyā tenopasaṃkramya Gopāyāḥ śākyakanyāyāḥ kramatalayoh śarīrena praṇipatotthāya purataḥ prāñjaliḥ sthitvevam āha / mayārye 'nuttarāyām samyaksaṃbodhau cittam utpāditaṃ na ca jānāmi katham bodhisattvāḥ saṃsāre saṃsaranti saṃsāradosaiś ca na lipyante /*

Gopā (Gopī, Gopikā) knew Śākyamuni when the latter was still living at home and was indulging in pleasure. According to some sources, notably the *Traité* (above, p. 1003F), she was one of Śākyamuni's wives. After her death, she was reborn in the Trāyastriṃśa heaven where she was known by the name of the devaputra Gopaka. It was in this form that she appears in the *Śūraṃgamasamādhisūtra*, French transl., p. 172-178. To Dṛḍhamati, who asks her why she has changed her woman's body, she answers that the distinctions between the sexes is purely imaginary, all dharmas being of one taste and without duality. The precise teachings that she gave Sudhana on the ten qualities of the bodhisattva are evidence that she herself was a great bodhisattva of the ninth ground. Having shed her body of flesh, she was clothed with a body born of the fundamental element (*dharmathātuja kāya*), free of marks and particularly of sexual characteristics. But for the good of beings and out of skillful means (*upāya*), this great bodhisattva appears under the most varied of forms.

[395] The gṛhapatiratna, rendered here by the characters *kiu-che-pao*, is the sixth of the seven jewels of a cakravartin king (Dīgha, II, p. 173-177; Majjhima, II, p. 134; III, p. 172-176; Mahāvastu, II, p. 158, l. 16). This was not strictly speaking

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10. Sūtra. – *Abhiniṣkaramaṇasampat // yad bodisattvaḥ pravrajyāsaṃaye 'nekaiḥ sattvakoṭiniyutaśatasahasraiḥ sārdham abhiniṣkrāmati grhāt / te ca sattvā niyatā bhavanti triṣu yāneṣu* / <2442>

Excellence of departure. – The bodhisattva leaving the world goes forth from home with innumerable hundreds of thousands of millions of beings, and these beings are predestined to the Three Vehicles.

Śāstra (p. 419b4). – Thus one night in his palace, the Bodhisattva Śākyamuni saw that his courtesans were like corpses. The devas and the asuras of the ten directions, bearing banners (*patāka*) and flowers (*puṣpa*) came to offer them to him and, bearing themselves respectfully on meeting him, escorted him outside.

Then *Tch'ö-ni* (Chaṇdaka), despite the orders he had previously received from king *Tsing-fan* (Śuddhodana), acceded to the wishes of the Bodhisattva and brought him his horse [Kaṇṭhaka].

The four kings, messengers of the gods (*devadūta*), held the horse's hoofs in their hands while it leaped over the ramparts and left he city.

It is to detroy the passions (*kleśa*) and Māra in person that the Bodhisattva, before all the beings, in this way demonstrated his dislike for the householder life, for, if an individual as meritorious and noble as he is abandons his home, what should ordinary people not do?

Episodes (*nidāna*) of this kind illustrate "the excellence of the departure" (*abhiniṣkramaṇa-sampad*).

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11. **Sūtra**. – *Bodhivṛkṣavyūhasampat // yad bodhivṛkṣasya mūlaṃ sauvarnaṃ bhavati saptaratnamayāni skandhaśākhāpattrāni yeṣāṃ skandhaśākhāpattrāṇām avabhāso daśasu dikṣv asaṃkhyeyān trisāhasramahāsāhasralokadhātūn sphurati /*

The excellence of the splendor of the tree of enlightenment. – The root of the tree of enlightenment is of gold; its trunk, branches and leaves are made of the seven jewels; the brilliance of the trunk, branches and leaves illumines, in each of the ten directions, incalculable trisāhasramahāsāhasralokadhātus.

Śāstra (p. 419b11). – For the ornamentation of the tree of enlightenment see above (p. 2321-2322F). In the present passage, the Buddha himself says that the root of this tree is made of gold; its trunk, branches and leaves are made of the seven jewels, and the brilliance of the trunk, branches and leaves illumines innumerable incalculable Buddha universes in each of the ten directions.

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a 'householder' but a treasurer, as certain Chinese translations suggest: *tien-tsang-pao* (t 125, p. 552a18), *cheou-tsang-tche-pao* (T 125, p. 788a12, *tchou-tsang-pao* (T 125, p. 807a4). Dīgha, II, p. 176 and Majjhima, III, p. 175 attribute to him supernatural powers: *Tassa kammavipākajaṃ dibbaṃ cakkhu pātubhavati yena nidhiṃ passati sassāmikam pi assāmikam pi*. - There appears in him a divine eye by which he finds the treasures which may or may not have a possessor.

[396] Thus, a number of devas, maruts and nāgas were in the service of Aśoka and obeyed his orders: cf. Mahāvaṃsa, V, v. 24-33.

Some Buddhas adorn the Buddha tree with the seven jewels of the Bodhisattva, but sometimes this is not the case. Why? Because the magical power *(ṛddhibala*) of the Buddhas is inconceivable (*acintya*): <2443> it is for beings that they manifest all kinds of splendors (*vyūha*).

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12. **Sūtra**. – *Sarvaguṇaparpūrisampat // yo bodhisattvasya sattvaparipākaś ca buddhakṣetra-pariśuddhiś ca / ime subhūte bodhisattvena mahāsattvena navamyāṃ bhūmau vartamānena dvādaśadharmāḥ paripūrayitvyāḥ /*

Excellence in the complete accomplishment of all the qualities. – In the Bodhisattva, this is the ripening of beings and the complete purification of the Buddha-field.

These, O Subhūti, are the twelve dharmas which the Bodhisattva-mahāsattva in the ninth ground must fulfill completely.

Śāstra (p. 419b17). – In the seventh ground, the bodhisattva destroys all the passions (*kleśa*)[397] [and thus assures his own interest]: that is the "excellence of one's own interest" (*svārthasampad*); in the eighth and ninth ground, he assures the interest of others (*parārtha*) insofar as he "ripens beings and purifies completely his buddha-field". In respect to the depth and breadth of the two interests thus assured, the Bodhisattva "excels in the accomplishment of all the qualities" (*sarvaguṇaparipūri*).

The arhats and pratyekabuddhas assure their own interest greatly but neglect the interest of others; therefore they are not complete. The devas and the minor bodhisattvas[398] are useful to others but have not destroyed their own passions: therefore they too are not complete. [The great Bodhisattvas alone have] "fulfilled completely all the qualities."

Bhūmi X

Sūtra. – *Daśamyāṃ punaḥ subhūte bhūmau vartamāno bodhisattvas tathāgata eveti vaktavyaḥ // tatra kathaṃ bodhisattvo daśamyāṃ bhūmau sthitaḥ saṃs tathāgata eveti vaktavyaḥ / yadā bodhisattvasya mahāsattvasya ṣaṭpāramitāḥ paripūrṇā bhavanti / catvāri smṛtyupasthānāni yāvad aṣṭādaśāveṇikā buddhadharmāḥ paripūrṇā bhavati / sarākārajñatā paripūrṇā bhavati / sarvakleśānāṃ tadvāsanānāṃ ca prahāṇaṃ bhavati / evaṃ hi bodhisattvo mahasattvo daśamyāṃ bhūmau sthitas tathāgata eveti vaktavyaḥ // iha subhūte bodhisattvo* <2444> *mahāsattvo daśamyāṃ bhūmau sthita upāyakauśalyena ṣaṭsu pāramitāsu caraṃś / caturṣu smṛtyupasthāneṣu yāvad aṣṭādaśāveṇikeṣu buddhadharmeṣu cara / śuṣkavidarśanā-bhūmiṃ gotrabhūmim aṣṭamakabhūmiṃ darśanabhūmiṃ tanubhūmiṃ vitarāgabhūmiṃ kṛtāvibhūmiṃ pratyekabuddhabhūmiṃ bodhisattvabhūmi atikrāmati / etā navabhūmir atikramya buddhabhūmau pratiṣṭhate / iyaṃ bodhisattvasya daśami bhūmiḥ / evaṃ hi subhūte bodhisattvo mahāsattvo mahāyāna-saṃprastito bhavati //*

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[397] The *kleśavivarta* mentioned above, p. 2427F.

[398] Those of the first six *bhumi*s.

Furthermore, O Subhūti, the Bodhisattva on the tenth ground should simply be called Tathāgata. – Why should the Bodhisattva on the tenth ground be called simply Tathāgata? When he completely fulfills the six perfections, when he completely fulfills the four foundations of mindfulness up to and including the eighteen special attributes of the Buddhas, when he completely fulfills the knowledge of all the aspects and when he destroys all the passions and their traces,[399] the Bodhisattva-mahāsattva in the tenth ground should be called simply Tathāgata. Now, O Subhūti, the Bodhisattva-mahāsattva on the tenth ground who, by his skillful means, is practicing the six perfections as well as the four foundations of mindfulness up to including the eighteen special attributes of the Buddha, this Bodhisattva, I say, exceeds: 1) the ground of the dry view; 2) the ground of the spiritual lineage; 3) the ground of the eighth saint; 4) the ground of seeing; 5) the ground of the diminution of the passions; 6) the ground of the saint freed from desire; 7) the ground of the saint who has done what had to be done; 8) the grounds of the pratykebuddha; 9) the grounds of the bodhisattva. Having exceeded these nine levels, the Bodhisattva is established in the ground of the Buddhas. This is the tenth ground of the Bodhisattva. Therefore, O Subhūti, the Bodhisattva-mahāsattva has "set off well for the Great Vehicle."

Śāstra (p. 419b23). – The Bodhisattva seated under the tree of enlightenment (*bodhivṛkṣa*) penetrates into the tenth ground called ground of the Cloud of Dharma (*dharmameghā bhūmi*). Like a great cloud uninterruptedly pouring out torrential rain, the Bodhisattva's mind produces by itself (*svatas*), from moment to moment and infinite in number, <2445> immense (*aparimita*), infinite (*ananta*) and very pure (*pariśuddha*) Buddha attributes.

Then, noticing that the mind of Māra, king of the desire realm (*kāmadhāturāja*), has not yet been tamed, the Bodhisattva-mahāsattva shoots forth light from his ūrṇā so that Māra's palaces, ten million in number, become darkened and disappear. Māra, irritated and vexed, gathers his troops and comes to attack the Bodhisattva.

After the Bodhisattva has vanquished Māra, the Buddhas of the ten directions congratulate him for his deeds; they emit rays from their ūrṇās which penetrate into the Bodhisatva through the top of his head,

At this moment, the merits (*puṇya*) acquired by the Bodhisattva in the ten grounds are changed into Buddha attributes. The Bodhisattva destroys all the traces of the passions (*kleśavāsana*), obtains the unfailing deliverances (*apratihatavimokṣa*) and acquires the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the four unhindered knowledges (*pratisaṃvid*), the eighteen special attributes *(āveṇikadharma*), great

[399] In his translation (T 1509, p. 417a18), Kumārajīva carefully distinguishes *kleśa* (fan-nao) from *vāsanā* (si) by joining them by the conjunction *ki*, for, according to the *Traité*, p. 1781-81F, the *kleśas* are destroyed in the eighth ground by the acquisition of the *anutpattikadharmakṣānti*, whereas the *vāsanās* disappear entirely only in the tenth ground, at the moment of abhisaṃbodhi.

This distinction appears clearly in the original Sanskrit and their Tibetan versions:

Pañcaviṃśati, p. 225, l. 10-11: Śatasmahasrikā, p. 1427, l. 11-12: *sarvavāsanānusandhikleśaprahāṇa*.

Tib. Trip., vol 18, no. 731, p. 146, fol. 265b6-7: *bag chags kyi mtshams sbyor baḥi ñon moṅs pa tams cad spaṅs pa*.

loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇa*) and the other Buddha attributes, immense and infinite.

At this moment, the earth trembles in six ways *(ṣaḍvikāraṃ kampate*); the heaven rains down flowers and perfumes; the bodhisattvas, devas and manuṣyas, joining their palms, utter praises.

At this moment, the Bodhisattva emits a great brilliance (*mahāprabhā)* that illumines the innumerable universes everywhere in the ten directions. The Buddhas, bodhisattvas, devas and manuṣyas of the ten directions proclaim in a loud voice that in that place, in that land and in that year the Bodhisattva, seated on the seat of enlightenment (*bodhimaṇḍa*) has realized buddhahood and that this light is his. Thus, in the tenth ground, the Bodhisattva "should be recognized as Buddha".

Moreover, in the present passage, the Buddha has specified the characteristics of the tenth ground by saying: "By practicing the six perfections and by his skillful means (*upāyakauśalya*), the Bodhisattva has exceeded [the nine shared grounds] from the level of dry vision (*śuṣkavidarśanābhūmi*) up to and including the bodhisattva grounds and is now in the ground of the Buddhas." This ground of the Buddhas is the tenth ground. The Bodhisattva who thus travels through the ten grounds is said to be "well set out on the Great Vehicle" (*mahāyānasaṃprasthita*).